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SOME FACTORS INFLUENCING STYLES OF AUTHORITY IN PASTORAL COUNSELING

by

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The present study has undertaken to explore the relationship between antecedent experience and the later styles of authority of ministers in their counseling. From a study of theoretical approaches that have been used to describe some determinants of authority, G. W. Allport's theory of expressive behavior, with his emphasis on possible determinants of styles of personality expression, was selected to serve as a theoretical basis for this research study.

A recent and thorough review of research on the consequences of different kinds of parental discipline has led Wesley Becker to distinguish four types of parental discipline: love-permissiveness, love-restrictiveness, hostility-restrictiveness, and hostility-permissiveness. These categories have provided the basis for a model for the analysis of styles of authority of pastors in counseling.

An experimental population of sixty-six subjects was drawn from Protestant pastors in southern Alberta, Canada,

who were self-selected according to favorable responses to a request by the experimenter for participation in the research study, and then chosen in a random procedure with the proportional distributions maintained among the denominational affiliations. The subjects were requested to complete and return an objective self-report inventory (Pastoral Authority Inventory-PAI), designed by the experimenter. Subjects were assigned to one or the other of the categories based upon their responses to the PAI in terms of styles of pastoral authority expressed in counseling. Similarly, each pastor was evaluated based upon his responses to the PAI in terms of the following background factors: style of parental discipline to which he reports he was exposed, style of parental discipline exercised with his own children, denominational affiliation, level of educational achievement, amount of participation in clinical pastoral education, size of community in which he was reared and in which he now resides, view of the nature of man, and amount and type of reading experience. The California Psychologyical Inventory (CPI) was administered as a supplementary measure of authority styles and each subject was allocated to a category on the basis of sub-scale scores on love-hostility and permissiveness-restrictiveness. Differences between styles of authority and background factors were evaluated as was the difference between authority styles and the CPI, and a chi square test was

used to assess the statistical significance of these differences.

The findings in the present study indicated first, that pastors with the most clinical pastoral education described themselves as the least hostile and restrictive in their expression of authority in counseling. Second, United Church of Canada pastors described themselves as less restrictive in their styles of authority in counseling than Baptist - Evangelical pastors. Third, ministers with bible school education described themselves as more restrictive in their expression of authority in pastoral counseling than ministers with college and/or seminary education. Fourth, pastors' self-reports reflected a lesser degree of restrictiveness in styles of authority in counseling than in styles of early life parental discipline or contemporary parental discipline. Fifth, pastors reported a total absence of hostility in their styles of authority in counseling. Sixth, views of the nature of man, demographic background, the amount and type of reading were examined and were not found to be meaningful as factors influencing styles of authority in pastoral counseling in the context of the present study.

It was suggested that further research might involve a more elaborate study with a third aspect considered as well, the relationship between styles of authority in counseling and counseling effectiveness, and so trace the

developmental sequence from shaping antecedent factors to styles of authority in pastoral counseling and finally to the influence of styles of authority on pastoral counseling effectiveness.

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CHAPTER I

INTRODUCTION

1. Statement of the Problem

The problem in this dissertation is to determine the extent to which certain factors of antecedent experience operate as shaping influences on the later styles of the expression of authority of ministers in pastoral counseling. The relationship between antecedent experience and later behavior has received a great deal of attention in psychological theory and research. Such linkages between early experience and later personality expression have been widely demonstrated and as a broad theoretical conclusion no longer remain in question. However, specific developmental connections remain to be clarified in a vast number of significant areas. Thus, the present study undertakes to examine antecedent conditions of authority styles in pastoral counseling.

The outcome of the consideration of this problem may prove important as a contribution to pastoral care and counseling through providing a clarification of some of the antecedent factors that contribute to the expression of one style of authority in pastoral counseling as opposed to another. Further, the findings concerning the effects of antecedent

factors in the present investigation may lead to an increased ability to predict and control authority styles in pastoral counseling. It is also anticipated that the practical significance of the experimental results of such a study may include information as a basis for more optimum selection, training and placement of those ministers who wish to become pastoral counselors.

2. Definitions

In this section, definitions are provided for certain terms that are employed frequently in this study. The literature has been extensively canvassed for authoritative definitions of the terms used, and these "standard" definitions are prominent in the usage of these terms within the context of the present study. However, in order to be more precise about the denotative meanings of certain terms (since some of the terminology has various shades of meaning and even varying definitions), the following definitions specify operationally the usage of these terms in the present investigation.

Within the frame of reference of this dissertation, "pastors" denote male, married, ordained Protestant ministers who are serving on pastoral charges or in specialized ministries.

"Counseling" refers to a relationship between persons undertaken for the purpose of behavior change. Counseling by pastors or pastoral counseling "is essentially the pastoral

relationship which is deepened and intensified for a relatively short period in order to deal with some specific problems."[1]

Sociological definitions of "authority" tend to distinguish between "authority" as a legitimate right and a potentiality to influence persons, and "power" as the actual ability to influence.[2] On the other hand, psychological definitions of "authority" tend to differentiate "authority" as the behavior of one person that influences other persons, from "authoritarianism" as a method of controlling other persons without allowing them to share in the decision process.[3] With the above definitions considered by this researcher in the context of the problem of the dissertation, a definition of "authority" is proposed for the purposes of the present study. Thus, "authority" is defined as an attempt by a pastor to influence a counselee by means of comments, suggestions, and ideas.

"Discipline" refers to a relationship between parents

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1. Carroll, A. Wise, Pastoral Counseling: Its Theory and Practice (New York: Harper and Brothers, 1951), p. 44. In the present study, "pastoral counseling" refers to counseling that is performed by pastors as a part of their total ministry, rather than as a specialized ministry in counseling.

2. Harrison, P.M., "Authority and Power in the Free Church Tradition," (Princeton: Princeton University Press, 1959), p. 4. See also W. G. Bennis and Others, "Authority, Power, and the ability to Influence," Human Relations, XI (1958), p. 144.

3. English, H. B. and English, A. C., A Comprehensive Dictionary of Psychological and Psychoanalytical Terms (New York: Longmans, Green and Co., 1958), p. 54.

and children in which one of the functions is the attempt to guide children in the direction of appropriate behavior as perceived by the parents.[1]

3. Delimitations

This section concerns some delimitations in the present study. The problem of the dissertation includes a study of authority factors as a delimited aspect of personality structure. While a great many constructs are considered within personality theory and research, the present study is delimited to an examination of background factors related to authority styles. As indicated later in section 5 of Chapter I, an expressive theory of personality in contrast to other theoretical approaches investigated, serves as a theoretical basis in examining some antecedent conditions of authority styles.

The present study includes the context of pastoral care and counseling as a disciplinary frame of reference. Within the context of pastoral care and counseling, psychological aspects are considered related to ministerial practice. In the present study, therefore, there is a delimitation of alternative contexts, such as specialized areas in the disciplines of psychology and sociology. Additionally, factors influencing styles of authority are examined as related to

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1. Ibid., p. 155, Compare H. C. Warren, Dictionary of Psychology (Cambridge, Mass.: Houghton Mifflin Co., 1934), p. 79.

pastoral counseling in contrast to other functions of pastoral ministry and as well other disciplines with an emphasis on counseling. A further delimitation includes an experimental population of ministers, as distinct from other possible experimental populations. As a result, the sample in the present study excludes persons in other disciplines such as guidance teachers and social workers who also may be involved in counseling relationships. With these delimitations in the present investigation considered, there is an outline of the study and method in the following section.

4. Outline of the Study and Method

In this section, there is a consideration of the outline and method of the dissertation. A literature review in the following section of Chapter I includes theory and research that are pertinent to the relationship between antecedent factors and the expression of styles of authority. A model for the analysis of the authority of pastors is presented in Chapter II, employing as a basis a review of research by Wesley Becker concerning the consequences of different kinds of parental discipline. This model also provides for an examination of certain background experiences and factors which seem most relevant to the shaping of styles of authority in pastoral counseling. Further, the California Psychological Inventory (CPI) is utilized as a supplementary measure of styles of authority. Chapter III includes the formulation of

the hypotheses, the selection of the sample, and the description of the Pastoral Authority Inventory (PAI) developed by this researcher. In Chapter IV, the responses of the sample to the PAI are examined, the relationship between styles of authority and antecedent factors are evaluated statistically, and the research findings are discussed. There is a presentation of illustrative case studies in Chapter V, and finally Chapter VI includes the summary and conclusions of the present investigation.

The method of the present study involves an investigation of the problem of the dissertation within the framework of previous theory and research. From this background, the theory, hypotheses, and research plan are developed for the present study. Thus, certain antecedent factors, including styles of early life parental discipline, styles of parental discipline utilized with own children, denominational affiliation, ministerial education, reading experience, clinical pastoral education, and demographic background, are examined as possible influences on later styles of authority in pastoral counseling. The specific methods employed in the present study are described as relevant subsequently in the dissertation. In the following section, there is a literature review of theory and research related to the relationship between factors of antecedent experience and styles of the expression of authority.

5. Previous Theory and Research

Within the past twenty-five years, there has been a vast amount of literature in the social sciences related to authority, and to its correlates, power and influence. This section includes a review of the theoretical approaches employed in the research literature on authority. There is also a review of the research findings concerning the relationships of selected background factors to personality development, including styles of authority. The following sub-sections include first, a theoretical review, and second, a review of the pertinent research findings in the literature.

i. Theoretical Review

This sub-section includes a review of theoretical approaches utilized in the research literature on authority. As a beginning point for the purposes of the present study, Redl employed a personality trait approach in differentiating as describing a number of traits of leaders.[1] Although the trait approach to authority has been utilized in research and theory, from time to time since that date,[2] the theoretical

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1. Fritz Redl, "Group Emotion, and Leadership," Psychiatry, V (1942), 573-96.

2. T. W. Adorno and Others, The Authoritarian Personality (New York: Harper and Brothers, 1950). See also E. G. Boring (ed), Psychology for the Armed Services (Washington: Infantry Journal, 1945); R. Cox, Counselors and Their Work (Harrisburg: Archives Press, 1945); C. A. Gibb, "The Principles and Traits of Leadership, "Journal of Abnormal and Social Psychology XLII (1947), 267-284; R. M. Stodgill, "Personal Factors Associated with Leadership," Journal of Psychology, XXV (1948), 35-71;

frames of reference more commonly used to describe and explain possible determinants of authority have been interpersonal and environmental.[1]

Within the interpersonal context, the individual, the respondent(s), and the relationships between the individual and the respondent(s) are together involved in the determination of the type of authority expressed by the individual.[2]

C. G. Wrenn, "The Selection and Education of Student Personnel Workers," Personnel Guidance Journal, XXXI (1952), 9-14; W. Cottle, "Personal Characteristics of Counselors," Personnel Guidance Journal, XXXI (1953), 445-449; A. H. Tuma and J. W. Gustad, "The Effects of Client and Counselor Personality Characteristics on Client Learning in Counseling," Journal of Counseling Psychology, IV (1957), 136-43; T. A. Mahoney and Others, "Identification and Prediction of Management Effectiveness," Personnel Administration, XXVI (1963), 12-22; Wesley C. Becker, "Consequences of Different Kinds of Parental Discipline," in Martin L. Hoffman and Lois Wladis Hoffman, Review of Child Development Research (New York: Russell Sage Foundation, 1964), I, 169-208.

1. See Terence K. Hopkins, The Exercise of Influence in Small Groups (Totowa, N.J.: Bedminster Press, 1964), pp. 5-7, for a precedent description of these alternative theoretical approaches.

2. R. Lippitt and Others, "The Dynamics of Power," Human Relations, V (1952), 37-64. See Also Paul E. Johnson, Psychology of Pastoral Care (New York: Abingdon Press, 1953); Harry Stack Sullivan, The Interpersonal Theory of Psychiatry (New York: Norton, 1953); N. W. Foote and L. S. Cottrell, Jr., Identity and Interpersonal Competence (Chicago: University of Chicago Press, 1955); R. Taguiri and L. Petrullo, Person Perception and Interpersonal Behavior (Stanford, Calif.: Stanford University Press, 1958); L. Petrullo and B. M. Bass, Leadership and Interpersonal Behavior (New York: Holt, Rinehart and Winston, 1961); Warren G. Bennis and Others, The Planning of Change (New York: Holt, Rinehart and Winston, 1962); Paul E. Johnson, Person and Counselor (New York: Abingdon Press, 1967).

Thus the type of authority expressed is a function of the interpersonal relationship. The interpersonal approach emphasizes small group relationships, and to a lesser extent dyadic relationships in examining influence and leadership.[1]

The environmental approach to the determinants of authority includes the influences of an individual's immediate environment, with the people in it, as it impinges on him,[2] and also the pervasive influence of a culture with its values

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1. Robert F. Bales, Interaction Process Analysis (Cambridge: Addison-Wesley Press, 1950). See also W. F. Whyte, Street Corner Society (Chicago: University of Chicago Press, 1943); L. F. Carter and Others, "The Behavior of Leaders and Other Group Members," Journal of Abnormal and Social Psychology, XLVI (1951), 589-95; H. Guetzkow (ed.), Groups, Leadership and Men (Pittsburgh: Carnegie Press, 1951); J. L. Moreno, Sociometry, Experimental Method and the Science of Society (New York: Beacon House, 1951); M. Sherif and C. W. Sherif, Groups in Harmony and Tension (New York: Harper, 1953); A. Paul Hare and Others, Small Groups: Studies in Social Interaction (New York: Knopf, 1955); D. M. Wolfe, "Power and Authority in the Family," in Dorwin Cartwright (ed.) Studies in Social Power (Ann Arbor, Mich.: University of Michigan Press, 1959), pp. 99-117; Dorwin Cartwright and Alvin Zander (eds.), Group Dynamics: Research and Theory (Evanston, Ill.: Row, Peterson, 1960); Mary E. Goss, "Influence and Authority Among Physicians in an Outpatient Clinic," American Sociological Review, XXVI (1961), 39-50; Clovis R. Shepherd, Small Groups (San Francisco: Chandler Publishing Company, 1964); E. P. Hollander, Leaders, Groups, and Influence (New York: Oxford University Press, 1964).

2. Kurt Lewin, Field Theory in Social Science (New York: Harper, 1951). See also Dorwin Cartwright, "A Field Theoretical Conception of Power," in Dorwin Cartwright (ed.), Studies in Social Power (Ann Arbor: University of Michigan Press, 1959).

and sanctions on an individual. The latter includes Weber's focus on legitimized authority, and also the normative expressions of authority in the church.[1]

The formal approach to a conceptualization of determinants of authority undertakes to analyze structural properties in an interaction system. Formal research and theory involves on the one hand an intermingling of mathematical

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1. Max Weber, The Theory of Social and Economic Organization (New York: Oxford University Press, 1947). See also H. D. Lasswell and A. Kaplan, Power and Society (New Haven: Yale University Press, 1950); R. Dubin (ed.), Human Relations in Administration (New York: Prentice-Hall, 1951); F. Fiedler, "Factor Analysis of Psychoanalytic, Non-Directive, and Adlerian Therapeutic Relationship," Journal of Consulting Psychology, XV (1951), 32-38; T. Parsons, The Social System (Glencoe, Ill.: Free Press, 1951); Hans Gerth and C. Wright Mills, Character and Social Structure (New York: Harcourt, Brace and World, 1953); R. T. LaPiere, A Theory of Social Control (New York: McGraw-Hill, 1954); William E. Hulme, Counseling and Theology (Philadelphia: Muhlenberg Press, 1956); H. A. Simon, Administrative Behavior (New York: Macmillan, 1956); Robert K. Merton, Social Theory and Social Structure (Glencoe, Ill.: Free Press, 1957); C. I. Hovland and I. L. Janis (eds.), Personality and Persuasibility, Vol. II: Yale Studies in Attitude and Communication (New Haven, Conn.: Yale University Press, 1959); Robert C. Johnson, Authority in Protestant Theology (Philadelphia: Westminster Press, 1959); Lowell G. Colston, "The Function of Judgment in Counseling," Unpublished Ph.D. dissertation, University of Chicago, 1961; Charles D. Kean, Christian Faith and Pastoral Care (Greenwich, Conn.: Seabury Press, 1961); Richard A. Schermerhorn, Society and Power (New York: Random House, 1961); Edward A. Thurneysen, A Theology of Pastoral Care (Richmond, Va.: John Knox Press, 1962); Heije Faber and Ebel van der Schoot, The Art of Pastoral Conversation (New York: Abingdon Press, 1965), p. 175, 181 f.; Delton Glebe, "Law and Gospel in Pastoral Counseling," Pastoral Psychology, XVI (1965), 40-44; T. M. Newcomb and Others, Social Psychology (New York: Holt, Rinehart and Winston, 1965); Samuel Southard, "Pastoral Judgment," Pastoral Psychology, XVI (1965), 10-11, 66; James B. Ashbrook, "Judgment and Pastoral Counseling," Journal of Pastoral Care, XX (1966),

symbolism and psychological content,[1] and on the other hand purely abstract analysis with little or no attention to the psychological desiderata in individuals and groups.[2]

The existential approach, in contradistinction to reactive psychological research and theory as in the interpersonal and environmental approaches to authority, emphasizes the drive for self-expression in persons.[3] The behavior of persons is determined not by the response to the environment including the persons in it, as much as it is by the spontaneous activity to be creative and to achieve fulfillment.

1-9; Thomas C. Oden, Contemporary Theology and Psychotherapy (Philadelphia: Westminster Press, 1967).

1. K. W. Back, "Influence Through Social Communication," Journal of Abnormal and Social Psychology, XLVI (1951), 9-23. See also J. L. Moreno, Sociometry, Experimental Method and the Science of Society (New York: Beacon House, 1951); Robert F. Bales and Others, "Structure and Dynamics of Small Groups: A Review of Four Variables," in Joseph B. Gittler (ed.), Review of Sociology: Analysis of a Decade (New York: Wiley, 1957), pp. 391-422. J. R. P. French, Jr. and B. Raven, "The Bases of Social Power," in Dorwin Cartwright (ed.) Studies in Social Power (Ann Arbor: University of Michigan Press, 1959), pp. 150-67.

2. George C. Homans, The Human Group (New York: Harcourt, Brace, 1950). See also George C. Homans, Social Behavior: Its Elementary Forms (New York: Harcourt, Brace and World, 1961); Hopkins, op. cit.

3. R. May and Others (eds.), Existence: A New Dimension in Psychiatry and Psychology (New York: Basic Books, 1958). See Also A. H. Maslow, Motivation and Personality (New York: Harper and Brothers, 1954); A. H. Maslow, Toward a Psychology of Being (Princeton, N.J.: Van Nostrand, 1962).

In his theory of personality, G. W. Allport acknowledges that cultural, environmental, and interpersonal factors are determinative to some degree in the types of personality patterns in individuals.[1] Situational determinants are most important where duties and roles, where tasks and functions, are heavily prescribed.[2] In coping behavior also, individuals are reactive to their environment in that a specific stimulus demands a specific response. However, "as soon as we become interested in total activity, not merely in reactivity, we then appreciate the importance of expression as a complement to coping."[3] Allport is concerned to give attention to expressive as distinct from reactive behavior, in that "what a person is trying to do is highly revealing, but so too is his manner or mode of doing it."[4] Expressive behavior is a pervasive style of movement that enters spontaneously into the flow of conduct.[5] While the expressive behavior of individuals is distinguished by spontaneity and creativity, at the same time there is consistency in style of expression. "The expressive manner and style of the other is an important factor in our understanding of personality."[6]

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1. Gordon W. Allport, Pattern and Growth in Personality (New York: Holt, Rinehart and Winston, 1961), pp. 165-95.
2. Ibid., p. 179.
3. Ibid., p. 466.
4. Ibid., p. 493.
5. Ibid., p. 466.
6. Ibid., p. 494.

Allport suggests a number of determinants that appear to contribute to this customary style of expression.[1] Cultural tradition and regional convention provide a kind of basic ground for the expressive component. Insofar as he is socialized (or acculturated), these ground norms become a part of his own nature.[2] Passing emotional moods and conditions of strain and fatigue are classed as expressive determinants, although in these instances the expression is of transitory personal states, and not of enduring dispositions.[3] Age, sex, native muscular structure and bodily build, conditions of health and disease, and accidental deformations of the body represent certain structural influences that it is difficult to classify as applying only to the coping or expressive determinants. "In part they affect movement via skill; in part they are related to change in personality and therefore are expressive."[4] Special training and conditions of physical environment are properly regarded as special cases of coping determinants. Especially is this true of conditions in the physical environment. To some extent, special training directly fashions personality, and therefore becomes incorporated into the expressive phase. Often, however, such conventions of movement are mask like

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1. Allport, op. cit., p. 467.
2. Ibid., p. 468.
3. Ibid., p. 468.
4. Ibid.

and tend to conceal personal qualities.[1] These factors are presented by Allport as possible determinants of expressive behavior and so Allport's expressive behavior reflects the convergence of many determining tendencies.[2]

In The Authoritarian Personality, the potentially fascistic individual exhibits numerous characteristics that go together to form an authoritarian syndrome.[3]

> The most crucial result of the present study, as it seems to the author, is the demonstration of close correspondence in the type of approach and outlook the subject is likely to have in a great variety of areas, ranging from the most intimate features of family and sex adjustment through relationships to other people in general, to religion and to social and political philosophy. Thus a basically hierarchical, authoritarian, exploitive parent-child relationship is apt to carry over into a power-oriented, exploitively dependent attitude towards one's sex partner and one's God and they will culminate in a political philosophy and social outlook which has no room for anything but a desperate clinging to what appears to be strong and a disdainful rejection of whatever is relegated to the bottom.

These personality and social characteristics that form a syndrome for the authoritarian personality indicate support for characteristics that describe a personality style in Allport's theory of expressive behavior.

Similarly, Douglas observes that

as a group, MWs with pre-school age children

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1. Allport, op. cit., pp. 468-69. 2. Ibid., p. 494.

3. T. W. Adorno and Others, The Authoritarian Personality (New York: Harper and Brothers, 1950), p. 971.

> suffer more frustration and conflict than other MWs, but the way the individual copes with the multiple pressures of this period, and the balance of resignation and hope maintained in the midst of it, depend on her general value structure, marital relationship, and 'sense of meaning as a MW'.[1]

The ability or lack of ability of a minister's wife to cope successfully with the situation of pre-school age children is determined not only by the pressures of this situation, but also by a number of determinants that coalesce to form a mode of behavior that is uniquely her style of self-expression.

G. W. Allport's theoretical view of expressive behavior describes the theoretical position that is accepted for the purpose of the present study. According to the theory of expressive behavior, an individual's expression of authority is spontaneous yet consistent. At the same time, this theory provides for the determination of factors that are significant in the expression of styles of authority. Thus G. W. Allport's theory of expressive behavior serves as a theoretical basis for the research plan of this dissertation.

ii. Review of Research Findings

In this sub-section, there is a review of the research literature concerning antecedent factors influencing later personality expression, including styles of authority. A number of research findings concern styles of parental

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1. William Douglas, Ministers' Wives (New York: Harper and Row, 1965), p. 165.

discipline, denominational affiliation, educational achievement, reading experience, clinical pastoral education, and demographic background as possible determinants of personality expression.

(1) Styles of Parental Discipline

Research investigations have been numerous in the area of relating different types of parental discipline to personality development. In The Authoritarian Personality, authoritarian fathers were distant, pseudo-masculine, moral and hard-working.[1] Feelings of victimization by the parents were found to be high among authoritarian subjects.[2]

> Prejudicial subjects tend to report a relatively harsh and more threatening type of home discipline which was experienced as arbitrary by the child. Related to this is a tendency apparent in families of prejudiced subjects to base interrelationships and rather clearly defined roles of dominance and submission in contra-distinction to equalitarian policies. In consequence, the images of the parents seem to acquire for the child a forbidding or at least a distant quality. The family relationships are characterized by fearful subservience to the demands of the parents and by an early suppression of impulses not acceptable to them.[3]

On the other hand, manifestations of genuine, positive affect toward the parents were found mainly in low authoritarian subjects.[4] They did not as a rule have to submit to stern authority in childhood, and they had neither a longing for strong authority nor a need to assert strength against those

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1. Adorno, op. cit., p. 173.
2. Ibid., p. 348.
3. Ibid., p. 385.
4. Ibid., p. 346.

who were weaker in later life.[1]

Wesley Becker's review of research concerning parental discipline[2] is presented in detail at a later point in this dissertation.[3] His examination of the relations among child rearing variables leads to the conclusion that there is a general dimension of restrictiveness versus permissiveness in dealing with children that is relatively independent of warmth and hostility. These permissiveness-restrictiveness and love-hostility dimensions of parental discipline are selected as a model in this dissertation for the analysis of the authority of pastors. The consensus of the research reviewed by Becker suggests that both restrictiveness and permissiveness entail certain risks. Restrictiveness, while fostering well controlled socialized behavior, tends also to lead to fearful dependent and submissive behaviors, a dulling of intellectual striving, and inhibited hostility. Permissiveness, on the other hand, while fostering outgoing social assertive behaviors and intellectual striving, tends also to lead to less persistence and increased aggressiveness.[4] The debilitating effects of parental hostility are evident in

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1. Adorno, op. cit., p. 365.

2. Wesley C. Becker, "Consequences of Different Kinds of Parental Discipline," in Martin L. Hoffman and Lois Wladis Hoffman, Review of Child Development Research (New York: Russell Sage Foundation, 1964), I, 169-208.

3. See Chapter II.

4. Becker, op. cit., p. 197.

the review of research studies. It has been primarily extreme forms of hostility which have been clearly demonstrated to have undesirable consequences. Becker observes that it is not yet clear to what degree a certain amount of openly hostile interaction between parent and child may actually facilitate the child's ability to cope with the realities of independent living in our society.[1]

In general the studies in Becker's review show that permissiveness combined with hostility maximizes aggressiveness and poorly controlled behavior, while restrictiveness combined with hostility maximizes self-aggression, social withdrawal, and signs of internal conflict. The occurrence of high rates of aggression or non-conformity have been associated with overly strict and overly permissive discipline. Overt aggression is likely to occur in the child with an overly strict parent only if the other parent is permissive or lax about discipline, that is where there is inconsistency. On the other hand, love-oriented techniques of discipline tend to be used by warm parents who may be controlling and restrictive or supportive and permissive. The findings for the warm-permissive condition, he notes, are consistent with the recommendations of child rearing specialists concerned with maximizing socially outgoing characteristics and individuality. The child with warm-permissive parents is socialized mainly

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1. Becker, op. cit., p. 203.

through love, good models, reasons, and a trial and error learning of how his actions have an impact on others.

Becker cautions that the research has tended to focus initially on extreme behavior expressions in parental discipline. The majority of parents do not fall at these extremes, and typically use a large variety of mixed procedures in discipline.[1] There are probably many roots to being a good parent which vary with the personality of both the parents and children, and with the pressures and the environment with which one must learn to cope. At the same time the importance of warmth and permissiveness in facilitating the growth of sociable, independent children has found repeated support.

Three studies on the effects of authoritarian parental discipline, that have appeared since Becker's review of the research on parental discipline, are included. Patterson observes that punitive restrictive homes are associated with responsiveness to disapproval in boys, while nonpunitive homes are associated with responsiveness in girls. Boys responsive to parental disapproval were described by parents and teachers as being inefficient in the classroom and girls most responsive to parental disapproval were described by parents and teachers as being inefficient in the classroom, and as well

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1. Ibid., p. 202.

tense and angry.[1] Significant correlations were obtained by Starr between boys' authoritarianism and mothers' strict discipline, girls' authoritarianism and fathers' strict discipline, and girls' authoritarianism and mothers' strict discipline. The strongest relationships were between children's authoritarianism and the discipline attitudes of the parent of the opposite sex. Starr indicates a trend toward greater strictness by both parents of the more authoritarian children than by both parents of the less authoritarian children.[2] Epstein and Komorita suggest that high parental ethnocentrism associated with moderate punitiveness is most conducive to the development of childhood ethnocentrism.[3] These results in general confirm the conclusions in The Authoritarian Personality and also the observations of Becker on the consequences of hostile and restrictive parental discipline.

Similarly there have been three studies on the effects of loving and/or permissive parental discipline since Becker's review was published. In a study by Rallings of the situational variables of the families of married and never-married

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1. G. R. Patterson, "Parents as Dispensers of Aversive Stimuli," Journal of Personality and Social Psychology, II (1965), 844-51.

2. Bernard D. Starr, "Disciplinary Attitudes of Both Parents and Authoritarianism in Their Children," Dissertation Abstracts, XXVI (1965), 3482.

3. R. Epstein and S. S. Komorita, "Childhood Prejudice as a Function of Parental Ethnocentrism, Punitiveness, and Outgroup Characteristics," Journal of Personality and Social Psychology, III (1966), 259-69.

males, the hypothesis that never-married males were more likely than married males to come from families which were rated as affectionate or unaffectionate rather than intermediate in affection was not supported.

> The direction in the unaffectionate category was consistent with the hypothesis and lends support to the position that disinterest in a child, up to and including absolute rejection, keeps the child from learning to respond affectionately to his parents and later to others, specifically marriage partners. The direction in the affectionate category is opposite from that hypothesized and so fails to support the often made assumption that excess of affection leads to psychological dependency, upon the mother in the case of males and also to less interest in getting married.[1]

Datta and Parloff report that both creative young scientists and their equally bright but less gifted controls describe their parents as moderately affectionate, nonrejecting, and high in encouraging intellectual independence. The creative subjects, however, were more likely to perceive both parents as providing a no rules situation in which their integrity and responsibility were assumed, rather than one in which expectations were enforced by authoritarian controls and punishments.[2] In a recent article, Wesley Becker indicates that in modifying the behavior of problem children, the

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1. Elisha M. Rallings, "Family Situations of Married and Never-Married Males," Journal of Marriage and the Family, XXVIII (November, 1966), 489.

2. Lois E. Datta and Morris B. Parloff, "On the Relevance of Autonomy: Parent-Child Relationships and Early Scientific Creativity," Proceedings of the Seventy-Fifth Annual Convention of the American Psychological Association, II (1967), 149-50.

behavior of such pupils is improved by making rules clear and positive, ignoring deviant behavior unless it becomes destructive, and praising the behavior to be strengthened.[1] Thus, the importance of warmth and permissiveness as indicated in his earlier review of parental discipline is reiterated in the responses of teachers to problem children. In summary, research findings concerning the effects of different types of parental discipline on the development and expression of personality suggest that authoritarianism leads to tension and insecurity, passive withdrawal or outward hostility, and prejudice, while parental warmth and support contribute in an optimum way to creative independent and accepting self-expression in children.

(2) Denominational Affiliation

There are a number of research studies on the relation between denominational affiliation and personality expression. In a study involving directors of religious education and ministers from Disciples of Christ Churches, White reports that church leaders expressed denunciatory attitudes towards immorality, indifference to innocuous behavior, and wide differences in judging aggression and non-aggression.[2]

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1. Becker, Wesley C. and Others, "The Contingent Use of Teacher Attention and Praise in Reducing Classroom Behavior Problems," Journal of Special Education, I (1967), pp. 287-307.

2. White, R. C., "Church Leaders' Attitudes Toward Aggressive, Non-Aggressive, and Immoral Behavior," in R. J. Menges and J. E. Dittes, Psychological Studies of Clergymen: Abstracts of Research (New York: Thomas Nelson and Sons, 1965), pp. 81ff.

Ranck observes that theological conservatism was substantially correlated with authoritarianism, and significantly but less correlated with submissiveness. Liberalism showed significant but small correlation with overproductivity, impulsivity, and feminine interests.[1] Withrow differentiated ninety first year male students from four theological seminaries into conservative and liberal groups using the Gustafson Scale of Religious Beliefs. The conservative and liberal groups were then compared on the Edwards Personal Preference Schedule. He concludes that the two theological orientations are basically different in mood and concept. Significant differences between the groups on heterosexuality, order, deference, intraception, and abasement suggest a definite relationship between theological orientation and the direction of the differences.[2] In a study of 347 theological students from eight different denominations, Stanley observes that the fundamentalist group was higher on the lie scale, more conservative, more certain and more dogmatic than the nonfundamentalist. He suggests that fundamentalism represents the religious manifestation of the closed mind.[3] In an

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1. J. G. Ranck, "Some Personality Correlates of Religious Attitudes and Beliefs," in Menges and Dittes, Psychological Studies of Clergymen, p. 138.

2. C. Q. Withrow, "A Study of the Possible Correlation Between Theological Orientations and Certain Variables of Personality," in Menges and Dittes, Psychological Studies of Clergymen, p. 141.

3. G. Stanley, "Personality and Attitude Characteristics of Fundamentalist Theological Students," in Menges and Dittes, Psychological Studies of Clergymen, p. 140.

analysis of the preferences of first year theological students, designated as liberal and conservative according to the Religious Beliefs Inventory, toward directive and non-directive responses in pastor-parishioner counseling relationships, Miller notes that significantly more liberals than conservatives chose non-directive responses, although both liberals and conservatives preferred more non-directive than directive responses.[1] In these studies comparing conservative and liberal orientations, conservatism tends to be correlated with a greater degree of authoritarianism.

In a sample of 1,111 college and seminary trained clergy in local parishes representing twenty-two Protestant denominations, Blizzard indicates that Lutheran, Presbyterian, and Episcopal clergy were most strong in expressing the theoretical or ideological aspects, while Methodist clergy tended to see their role from the operational and functional point of view.[2] In a study of ministers' wives by Douglas, denominational affiliation and types of attitudinal expression appear to be related.

> In this study, groupings of denominations were formed empirically, rather than theoretically,

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1. R. L. Miller, "An Exploratory Analysis of the Preferences of First Year Theological Studies Designated as Liberal and Conservative Toward Directive and Non-Directive Responses in the Pastor-Parishioner Counseling Relationship," in Menges and Dittes, Psychological Studies of Clergymen, p. 135.

2. S. W. Blizzard, "The Parish Minister's Self-Image of His Master Role," Pastoral Psychology, IX (1958), 25-32.

> in terms of clusterings of denominations whose MWs' questionnaire responses contained similar emphases. These combinations do not at all points follow customary distinctions of doctrine or policy.[1]

The three groups (Episcopal-Lutheran-Presbyterian, Disciples-Methodist-United Church of Christ, and Baptist-Evangelical) contained roughly equivalent numbers of members, but varied in numbers of ordained pastors with charges and in church finances.[2] Baptist-Evangelical ministers' wives tended to have an evangelical emphasis and to view the Christian gospel as truly good news to which they were called to witness. Marriage represented teamwork with their husbands and the ministry their common calling instead of just his profession. Their world is the Church. In their valuessystem, devotion to God, doing God's will, received even more stress than for other ministers' wives and self-development and understanding yourself relatively less emphasis. They less often rebelled against congregational expectations and demands, and more often reported systematic personal and family devotional practices. Of all groups, they reported the highest satisfaction as ministers' wives.[3] On the other hand, Episcopal-Lutheran-Presbyterian ministers' wives tended to make emphases opposite to those of Baptist-Evangelical ministers'

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1. Douglas, op. cit., pp. 138ff.
2. Ibid., pp. 139f.
3. Ibid., pp. 140-42.

wives, while the Disciples-Methodist-United Church of Christ grouping occupied more of an intermediate position. Episcopal and Presbyterian (but not Lutheran) ministers' wives tended to be relatively detached from their husbands' work, to be more highly educated than Baptist-Evangelical ministers' wives, and to come from a higher socioeconomic class background. Episcopal-Lutheran-Presbyterian ministers' wives were more likely to have developed financial, social, and intellectual need patterns difficult to fulfill with minister-husbands, to want careers of their own, and to be dissatisfied with just being housewives and unpaid church workers.[1]

> In part at least, the emphases of MWs in the three denominational groupings are related to matters of church history. While Baptist-Evangelical MWs are part of a religious tradition molded to a large extent by the particular nature of American Society, in both its frontier and industrial stages, Episcopal-Lutheran-Presbyterian MWs tend to find their identity within an ethos with clearer European origins and continuing connections. This tradition includes an educated professional ministry and clearly specified structures of church government and ecclesiastical procedure.[2]

Although also deriving from European origins, the Disciples-Methodist-United Church of Christ denominations responded to and were shaped by the emergent American culture more than denominations of the Episcopal-Lutheran-Presbyterian tradition. Douglas concludes that in these terms, as well

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1. Ibid., [illegible] pp. 140-42.

2. Ibid., p. 143.

as in relation to other contrasts presented, Disciples-Methodist-United Church of Christ ministers' wives tend to be intermediate between the Baptist-Evangelical and Episcopal-Lutheran-Presbyterian church groupings.[1]

(3) Educational Achievement

There have been a few studies on high and low education as possible determinants of personality expression. The results of his study lead Glenn to observe that education is becoming a more important dimension in the American system of social stratification.[2] He suggests that education levels have recently diverged in many kinds of attitudes and behavior. "The evidence is convincing, though not conclusive, that highly educated and poorly educated persons in the United States have diverged in several kinds of attitudes and behavior."[3]

In a study by Clark and Binks, high education is associated with a more liberal attitude toward mental illness than low education.[4] Similarly, Lindgren indicates that an analysis of the questionnaire responses of a sample of

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1. Ibid.

2. N. D. Glenn, "The Trend in Differences in Attitudes and Behavior by Educational Level," Sociology of Education XXXIX (1966), 255-75.

3. Ibid., p. 272.

4. A. W. Clark and N. M. Binks, "Relation of Age and Education to Attitudes Toward Mental Illness," Psychological Reports, XIV (1966), 649-50.

150 laundromat customers showed significant and positive correlations among years of education completed and attitudes characterized by equalitarianism, independence, and acceptance.[1] On the other hand, in White's study of directors of religious education and ministers from Disciples of Christ churches, non college-trained differed from college trained subjects in being more rigidly denunciatory of aggressive, non-aggressive, and immoral behavior.[2]

These tentative findings suggest that high and low education as possible determinants of expressive behavior are related to equalitarianism, independence, and acceptance as opposed to authoritarianism.

(4) Reading Experience

In this sub-section, research findings are included concerning reading experience. Cortwright indicates that there is high functional illiteracy among inmates of prison in the United States.[3] Similarly, Skinner reports on illiteracy among Appalachian children, but he suggests that this condition results from failure to provide these children with the means to use language effectively.[4] Rather than the factor of reading experience as an influence directly shaping styles

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1. H. C. Lindgren, "Authoritarian, Independence and Child-centred Practices in Education: A Study of Attitudes," Psychological Reports, X (1962), 747-50.
2. R. C. White, op. cit.
3. R. W. Cortwright, "Inmate Illiteracy," Journal of Reading, VIII (1965), 163-67.
4. V. P. Skinner, "Why Many Appalachian Children are 'Problem Readers' - We Create the Problems," Journal of Reading XI (1967), 130-33.

of behavior, in the following research studies, antecedent conditions are considered as shaping influences of reading experience.

A study by McGinnis on the relationship between parental background and reading experience indicates significant differences in the educational levels of the parents of both superior and inferior readers. Differences between parents are evident in the value and importance of reading, the development of language skills, and the building of experiential background. Parents of poor readers manifest attitudes towards child reading practices characterized by intrusiveness, acceleration of development, cultivation of dependency, approval of activity, exclusion of outside influences, avoidance of communication, and deification of parents.[1] Similar findings in a study by Chandler indicate that children who are good readers tend to come from homes where there is reading matter and more value placed on education as reflected by achieved parental goals. The fathers of good readers are in professional and managerial occupations 55% of the time, and the fathers of poor readers are in this classification only 27% of the time.[2] Anderson's study of

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1. D. J. McGinnis, "A Comparative Study of the Attitudes of Parents of Superior and Inferior Readers Toward Certain Child Rearing Practices, the Value of Reading, and the Development of Language Skills and Experiential Background Related to Reading," Journal of Reading, X (1966), 387-88.

2. T. A. Chandler, "Reading Disability and Socio-Economic Status," Journal of Reading, X (1966), 5-21.

the reading experience of adolescents indicates a decrease in numbers of pre-adult fiction books read according to the following parental occupations: agriculture-fishing-forestry/semi-skilled/unskilled/skilled, clerical sales, and professional/managerial/service.[1] Such findings reflect the shaping influences of styles of parental discipline and high-low education as indicated in previous sub-sections.

In a study of college freshmen by Neal, an affiliation between personality and reading ability is shown. Neurotic aspects of personality tend to be negatively correlated with reading performance. Poor readers are apt to have more neurotic tendencies even in a highly able population.[2] Similarly Carter indicates that a significant difference of social adjustment exists between retarded and non-retarded readers.[3] Chandler further notes that reading disability is often a first sign of delinquency.[4] Thus, the findings in these studies indicate a relationship between reading experience and style of personality adjustment and maladjustment. In summary, while there is evidence of the influences of background factors on reading experience, there is little or no

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1. Anderson, H.M., "An Analysis of the Relationship of Selected Factors to the Nature of the Voluntary Reading of Adolescents," Journal of Reading, IX (1965), p. 299.

2. Neal, C.M., "A Study of the Relationship of Personality Variables to Reading Ability Utilizing Tests Administered College Freshmen," Journal of Reading, X (1965), p. 317.

3. Carter, P., Jr., "A Descriptive Analysis of the Adult Adjustment of Persons Once Identified as Problem Readers," Journal of Reading, X (1966), p. 180.

4. Chandler, op. cit., p. 16, See also Cortwright, op. cit.

research evidence indicating that the factor of reading experience influences styles of personality expression.

(5) Clinical Pastoral Education

Several studies suggest a relation between clinical pastoral education and changes in personality expression. The aims of clinical pastoral education are indicated by Jernigan as

> the development of a religious personality whose competence will be determined as much by the maturity of his selfhood as by what he knows.[1]

Billinsky expresses these objectives as "the development of better skills in interpersonal relationships...that are deeply rooted in the Christian religion."[2] In their summary of ten years clinical pastoral training at St. Elizabeth's hospital, Bruder and Barb indicate that highly favorable attitudes to the training were found, and that clinical training made significant contributions to vocational decisions, personality development, and insight.[3] Fairbanks indicates that the students rated supervisors as of primary importance to their training; next came the program and then the center.

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1. H. L. Jernigan, "Clinical Pastoral Education-Sharing the Churches' Concern for the Pastoral Ministry: A Chaplain Supervisor's Point of View," The Church and Clinical Pastoral Education (Plymouth, Mass.: Proceedings of the Sixth National Conference on C.P.E., 1958), p. 27.

2. J. M. Billinsky, "Objectives of Clinical Pastoral Education," Objectives of Clinical Pastoral Education (Framingham, Mass.: Fall Conference, Chaplain Supervisors, Institute of Pastoral Care, 1960), p. 12.

3. E. E. Bruder and M. L. Barb, "A Summary of Ten Years of Clinical Pastoral Training at St. Elizabeth's Hospital," Journal of Pastoral Care, X (1956), 86-94.

They felt that the program gave most emphasis to understanding, next to service to others, and least to skills. Consensus was the supervision was good and the training helpful.[1]

In a study on the effects of group therapy in two groups of ministers in training at Boston Psychopathic Hospital, Boyd reports that at the conclusion of therapy the subjects were more stable and less authoritarian in social attitudes.[2] In his investigation of the processes and effects of a training group in clinical pastoral education, Ramsden suggests that self-understanding and interpersonal effectiveness increased.[3] Atwood indicates that individuals changed in varying degrees during the training, but no specific element of personality and life situation other than the student's view of himself and of his relations with others was significantly associated with change.[4] However, Gynther and Kempson report that personality structure as measured by the MMPI and Interpersonal Check List tended to remain relatively constant, while self-descriptions also remained unaltered. The groups seemed to be in the preliminary stages

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1. R. J. Fairbanks, "One Seminary Looks at Clinical Training," Journal of Pastoral Care, XVIII (1964), 208-12.

2. R. W. Boyd, "The Use of Group Therapy in the Professional Training of Ministers," in Menges and Dittes, Psychological Studies of Clergymen, p. 153.

3. W. E. Ramsden, "The Processes and Effects of a Training Group in Clinical Pastoral Education," in Menges and Dittes, Psychological Studies of Clergymen, pp. 127f.

4. B. M. Atwood, "Personal Change in Clinical Pastoral Training," in Menges and Dittes, Psychological Studies of Clergymen, p. 123.

of development even after three months.[1] In a follow-up study, the same authors report that practically no significant changes of public or underlying personality or of self perception occurred, although seminarians perceived changes in each other.[2] Compared with a control group of theological students without clinical training in matched pairs, Kim indicates that an experimental group of seventeen students with one quarter of clinical education under the Council for Clinical Training showed less authoritarian attitude, no change in self-acceptance, more conservative religious attitudes, and a significant increase in insecure feelings.[3] On an empathy test given at the beginning and at the end of a twelve week clinical pastoral training course, Strunk and Reed report a near significant trend for an increase in empathetic ability.[4] In his study Swanson suggests that "the change in the supervisors' ratings as to the usefulness of

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1. M. D. Gynther and J. O. Kempson, "Personal and Interpersonal Changes in Clinical Pastoral Training," Journal of Pastoral Care, XII (1958), 210-19.

2. M. D. Gynther and J. O. Kempson, "Seminarians and Clinical Pastoral Training," Journal of Social Psychology, LVI (1962), 9-14.

3. L. E. Kim, "A Critical Study of Selected Changes in Protestant Theological Students with Clinical Pastoral Education," in Menges and Dittes, Psychological Studies of Clergymen, pp. 125f.

4. O. Strunk, Jr. and K. E. Reed, "The Learning of Empathy: A Pilot Study," Journal of Pastoral Care, XIV (1960), 44-48.

the students' pastoral calls indicated that clinical pastoral education was meeting one of its goals, the translation of theory into practice."[1] In summary, these results suggest that clinical pastoral education may contribute to decreasing authoritarianism and greater empathetic capacity, and as well more self-understanding and increased interpersonal and pastoral skills.

(6) Demographic Background

A number of studies concern possible influences of urban and rural residence on the development and expression of personality. Haller reports several personality variables that appear to be related to urban, village, and farm residence. Urban boys tend to score higher on personality measures presumably related to performance in urban work situations, with higher scores in dominance and in surgency, although the findings of self-confidence and independence in his 1962 study no longer appear to be related to residence. In addition, the 1965 findings regarding presumed personality adjustments and personality tension effects of urban life are mixed. The previously reported pattern of lower scores on personality adjustment for urban boys holds, but the previously reported difference in nervous tension does not

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1. P. R. Swanson, "Some Effects of Clinical Pastoral Education on a Group of Theological Students and Pastors," Unpublished Ph.D. dissertation, Boston University, 1962, p. 225.

hold.[1] On the other hand, for Hodgkins and Parr urban-rural differences in student aspirations were not observed.[2] In a comparison of an industrial, urban, educated group with a pre-industrial, rural, uneducated group, Joshi indicates that the primary differences between the stories from the two areas are the way in which parental authority is perceived, the way in which interpersonal relationships are perceived, and the way in which family roles and relationships are perceived. The dimensions of security-insecurity, conformity-nonconformity, traditional-experimental, and conventional-progressive vary between the two areas. Subjects from the industrial educated group were insecure, nonconformist, experimental, and progressive, while subjects from the pre-industrial uneducated group were secure, conformist, tradition-bound, conventional, and resistant to change.[3] Blizzard reports that rural ministers rated organizational work higher and preaching work lower on enjoyment and

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1. A. O. Haller and Others, "A Note on Personality Orientations on Farm, Village and Urban Boys," Rural Sociology XXX (1965), 338-40. Compare A. O. Haller and Others, Personality Orientations of Farm, Village and Urban Boys," Rural Sociology, XXVII (1962), 275-293.

2. B. J. Hodgkins and A. Parr, "Educational and Occupational Aspirations Among Rural and Urban Male Adolescents in Alberta," Alberta Journal of Educational Research, XI (1965), 255-62.

3. Vidya Joshi, "Personality Profiles in Industrial and Preindustrial Cultures: A TAT Study," Journal of Social Psychology, LXVI (1965), 101-11.

effectiveness.[1] Jackson found that effective ministers, nominated as effective by their peers, were less likely to have been born in rural areas.[2] Similarly, in Maurer's investigation of factors associated with the professional behavior-image of Protestant parish ministers, significant differences in the professional behavior-image of ministers were related to urban-rural and metropolitan-nonmetropolitan residence.[3] Berelson and Steiner suggest that there are two conditions of residence that affect the development of opinions, attitudes, and beliefs; geographical region and urban-rural location. The urban-rural difference derives partly from agricultural as against industrial employment, but it can also be traced to the greater sophistication of the city, at least before the automobile and the mass media blurred such a difference. Even now there are clear differences between country and city in political preference, in moral temper, in the sense of control over one's fate, and

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1. S. W. Blizzard, "The Roles of the Rural Parish Minister, the Protestant Seminaries, and the Sciences of Social Behavior," Religious Education, L (1955), 383-92.

2. D. E. Jackson, "Factors Differentiating Between Effective and Ineffective Methodist Ministers," in Menges and Dittes, Psychological Studies of Clergymen, pp. 119f.

3. B. B. Maurer, "A Study of Selected Factors Associated with the Professional Behavior-Image of Protestant Parish Ministers," in Menges and Dittes, Psychological Studies of Clergymen, p. 135.

probably in religious affiliation.[1] Some of the major behavioral differences between urban and rural residents appear to be more political and religious tolerance in the cities than in rural areas, higher level of education in the cities than in rural areas, and more severe mental illness in the cities than in the rural areas (not conclusive). These behavioral differences do not include one item that was long thought to distinguish urban from rural life, "namely the relative absence of close personal relations in the city. Indeed, in the United States, the spread of machinery to the farm, the automobile and the mass media of communication are diminishing the traditional social differences between city and country."[2] In summary, differences in personality expression appear to be evident for urban and rural residence, although the studies examined yield findings that relate to dissimilar personality factors.

iii. Summary

The present section has included a literature review of previous theory and research related to authority. The findings of research studies indicated styles of parental discipline, denominational affiliation, high and low education, reading experience, clinical pastoral education, and urban

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1. B. Berelson and G. Steiner, Human Behavior: An Inventory of Scientific Findings (New York: Harcourt, Brace and World, 1964), p. 570.

2. Ibid., pp. 606f.

and rural residence as possible determinants of personality expression. In a review of the theoretical approaches employed in the research literature on authority, G. W. Allport's theory of expression behavior has been emphasized since it serves as a theoretical basis of the research plan of this dissertation. The following chapter includes an examination of the permissiveness-restrictiveness and love-hostility dimensions of parental discipline proposed by Wesley Becker as a model for the analysis of the authority of pastors in the present study.

CHAPTER II

A MODEL FOR THE ANALYSIS OF THE AUTHORITY OF PASTORS

A study by Wesley Becker has been selected as the basis for a model for the analysis of the authority of pastors.[1] This study includes a recent and thorough summary of research resources leading to a model of styles of parental discipline. This model originates from as well as incorporates more primitive categories of parental discipline. While such alternative models involve possibilities such as authoritarian and non-authoritarian and psychoanalytic categories for the analysis of the authority of pastors, Becker's model has been selected as the most recent, viable, and highly differentiated model for the purposes of the present study.

1. Four Dimensions of Authority Style in Counseling: The Dependent Variable

Becker's review of social scientific research leads to a conceptualization of the consequences of different kinds of parental discipline. His examination of the relations

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1. Becker, op. cit.

among child rearing variables suggests that there is a general dimension of restrictiveness versus permissiveness in dealing with children which is relatively independent of warmth and hostility. In the following section, Becker's categories of parental discipline are considered in the context of the pertinent research literature.

i. Love-Oriented Permissiveness

In this section, the findings of research investigations relating to the category of love-oriented permissiveness are examined. A number of the studies included in Becker's review of research in parental discipline as well as research investigations that are subsequent to Becker's review of parental discipline research are considered. In a study by Watson, children reared in a warm permissive home are more independent (ease of assuming responsibility for own behavior), more friendly in interaction with adults (cooperation), moderately persistent in the face of an impossible task (rather than either extreme), more creative and less hostile on projective measures.[1] Becker notes a similarity in these results to the general patterning of the findings in the Fels longitudinal study, in which less restricted subjects were more aggressive, more dominant and

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1. G. Watson, "Some Personality Differences in Children Related to Strict or Permissive Parental Discipline," Journal of Psychology, XLIV (1957), 227-49.

competitive with peers, less conforming, less dependent on adults and showed a greater degree of mastery behavior.[1] While the findings in both studies suggest independence and aggression as consequences of warmth and permissiveness, Watson indicates in addition cooperative and sociable aspects. One of the probable reasons for these differences is that Watson's emphasis does not include the permissive-restrictive dimension.

In a follow-up study on children at age 5 and later at age 12, Sears indicates that high permissiveness combined with warmth leads to minimal self-aggression in boys.[2] Using the same children followed up by Sears at age 12, Maccoby studied the antecedents of the tendency to enforce rules with peers. She reports the least rule enforcement for boys when mother is warm and permissive.[3] These studies comprising the same experimental population of subjects in middle childhood suggest that parental warmth and permissiveness contributes to both less self-aggression as well as less rule enforcing in boys. These findings suggest that a loving and permissive style of authority contributes to a lessening of both self-punitive and self-restrictive behavior.

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1. Becker, op. cit., p. 196. See J. Kagan and H. A. Moss, Birth to Maturity: The Fels Study of Psychological Development (New York: Wiley, 1962).

2. Sears, R. R., "The Relation of Early Socialization Experience to Aggression in Middle Childhood." Journal of Abnormal and Social Psychology, LXIII (1961), pp. 466-492.

3. Maccoby, E.E., "The Taking of Adult Roles in Middle Childhood," Journal of Abnormal and Social Psychology. LXIII (1961), pp. 493-503.

In a study relating the nursery school behavior of children to home observation ratings of mothers, Baldwin affirms that children from homes high in democracy (warmth, permissiveness, and rationality) are higher on socially outgoing behaviors of the hostile and domineering kinds as well as the friendly kind (as noted by Watson). In contrast to the aggression of children with hostile parents, the aggression of children from democratic homes both achieves success and leads to acceptance by the group.[1] A somewhat related finding comes from a study by Levy. Dividing his over protective mothers into an indulgent type (warm, permissive, emotionally involved) and a dominant type (warm, restrictive, emotionally involved) he indicates that where mother is mainly indulgent, the child is rebellious, aggressive, disrespectful, and disobedient at home, but a model of deportment in school.[2] Becker suggests while the studies of Baldwin and Levy leave much to be desired in determining just which parental antecedents relate to the child behaviors, the results raise the possibility that the kind of aggression which emerges from a warm-permissive environment is more easily turned on and off in response to reinforcing conditions, rather than being an uncontrolled, reflexive, irrational

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1. A. L. Baldwin, "The Effects of Home Environment in Nursery School Behavior," Child Development, XX (1949), 49-61.

2. D. M. Levy, Maternal Overprotection (New York: Columbia University Press, 1943).

reaction.[1]

Levin suggests the possible importance of another dependent variable in thinking about the consequence of warmth and permissiveness. In a study measuring the frequency with which children used adult dolls as agents of action in doll play (adult role taking), he indicates that maximum adult role taking occurs under the combination of warmth and permissiveness.[2] If adult role taking is assumed to reflect a positive modeling of the parent and the learning of adult ways of doing things, Becker observes that the findings of Levin are theoretically consistent with the greater independence of the Watson study and achievement mastery of the Fels study associated with permissiveness.[3]

Thus, love-oriented permissiveness in parental discipline leads to consequences such as activity, social outgoing behavior, and successful aggression (Baldwin), minimal self-aggression (Sears), and independence, friendliness, creativity, and low projective hostility (Watson). Becker observes that these findings for the warm-permissive combination are consistent with the recommendations of child-rearing specialists concerned with maximizing socially outgoing characteristics and individuality. "The child with

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1. Becker, op. cit., p. 197.

2. H. Levin, "Permissive Childrearing and Adult Role Behavior," in D. E. Dulany and Others (Eds.), Contributions to Modern Psychology (New York: Oxford University Press, 1958), pp. 307-12.

3. Becker, op. cit., p. 197.

warm-permissive parents is socialized mainly through love, good models, reasons, and a trial-and-error learning of how his actions (which are a bit uncontrolled at times) have an impact on others."[1] In Becker's review of the research, the importance of warmth and permissiveness in facilitating the growth of sociable, independent children has found repeated support. In evaluating the potential influences of a loving and permissive style of discipline, there is no evidence that love-oriented and permissive methods have undesirable consequences.

As indicated in the section on previous theory and research in Chapter I, research data on the effects of loving and permissive discipline that have appeared subsequent to Becker's review of parental discipline research give strong support to Becker's conclusions concerning the consequences of a loving and permissive style of parental discipline. In a study by Rallings of the situational variables of the families of married and never-married males, he indicates that never-married males are not more likely than married males to come from homes which are rated as affectionate rather than unaffectionate or intermediate in affection. As a result, he suggests that the often made assumption that excess of affection leads to psychological dependency upon the mother in the case of males and also to less interest in

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1. Ibid., p. 198.

getting married is not supported.[1] This finding concurs with the findings of previous studies on parental discipline that have indicated there is no evidence that a loving and permissive style of discipline has undesirable consequences.

In a study on parent-child relationships and creativity in childhood, Datta and Parloff report that both creative young scientists and their equally bright but less gifted controls describe their parents as moderately affectionate, nonrejecting, and high in encouraging intellectual independence. The creative subjects, however, tend to perceive both parents as providing a no rules situation in which their integrity and responsibility are assumed, rather than one in which expectations are enforced by authoritarian controls and punishments.[2] These findings are in agreement with the conclusions of Becker and the findings of Watson, the Fels study, and Levin concerning the consequences for independence, creativity, self mastery, and adult role taking of a loving and permissive style of parental discipline.

Finally, in a study by Becker on teacher-student relationships related to classroom behavior problems, he indicates that in modifying the behavior of problem children, the behavior of such pupils is improved by making rules clear and positive, ignoring deviant behavior unless it becomes

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1. Rallings, op. cit.
2. Datta and Parloff, op. cit.

destructive, and praising the behavior to be strengthened.[1] Thus the importance of warmth combined with permissiveness as indicated in Becker's review of consequences of different kinds of parental discipline is repeated in these findings concerning teachers' disciplinary styles towards students.

In this section there has been an examination of the research findings relevant to a loving and permissive style of authority. The category of love-oriented restrictiveness is considered in the following section.

ii. Love-Oriented Restrictiveness

This section includes an examination of the findings of research studies related to the category of love-oriented restrictiveness. As in the previous section, a number of studies included in Becker's review of research on parental discipline are considered. In one of the few studies to investigate directly the consequences of strictness in intact families offering an adequate level of warmth to children, Watson shows that children reared in warm-restrictive homes are likely to be dependent, unfriendly, to be either very high or very low in persistence, less creative, and to show more fantasy hostility.[2] As indicated in the previous section, these results are similar to the findings in the Fels study, in which restricted children are more conforming,

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1. Becker and Others, op. cit. 2. Watson, op. cit.

less aggressive, less dominant and competitive with peers, more dependent on adults, and show less mastery behavior.[1] These findings suggest that a loving and restrictive style of authority leads to dependence and submission, and also, as shown in Watson's study, to a greater degree of passive hostility.

In Sears' follow-up study, minimal aggression is shown for boys when mother is low in permissiveness and low in punitiveness (restrictive-warm).[2] With the same sample, Maccoby indicates that parents who have been restrictive in the early years have boys who are strict rule-enforcers at the age of twelve. Rule enforcing boys also show less over-aggression, less misbehavior when the teacher is out of the room, and are highly motivated to do school work. On examining the consequences for restrictiveness combined with warmth, Maccoby observes maximum rule enforcement for boys when mother is warm and restrictive. On the other hand, rule enforcement measures for girls are associated with more misbehavior when the teacher is out of the room, and in general involve more aggressive rather than conforming implications.[3] The results for girls in Maccoby's study are perplexing and suggest that different thinking is needed concerning development in girls. Maccoby's results for boys are consistent

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1. Kagan and Moss, op. cit. 2. Sears, op. cit.
3. Maccoby, op. cit.

with Sears' findings of least aggression in boys when mother is loving and restrictive. Further, the findings in both studies concur with the results of an earlier study by Meyers in which maximal conformity is shown when mother is dominant and accepting (restrictive-warm).[1] These findings are similar to the findings of Watson and the Fels study and indicate that passivity and conformity are consequences of a style of parental discipline that is characterized by love combined with hostility.

Other studies involving a loving and restrictive style of parental discipline yield similar findings. In a study of nursery school children by Radke, children with restrictive parents show inhibited, passive, and non-rivalrous as well as socially withdrawn and unpopular behaviors.[2] Also, Levy indicates in his group of overprotective mothers that where mother is dominating (warm, restrictive, emotionally involved), the child is more submissive, dependent, timid in school, neat, obedient and polite.[3] The findings in the research-literature are clear and consistent that a combination of warmth and restrictiveness leads to passivity, and social withdrawal, dependence and passive hostility, and conformity

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1. C. E. Meyers, "The Effect of Conflicting Authority on the Child," University of Iowa Studies on Child Welfare, XX (1944), 31-98.

2. M. Radke, "Relation of Parental Authority to Children's Behavior and Attitudes," University of Minnesota Institute of Child Welfare Monograph (1946), No. 22.

3. Levy, op. cit.

and compliance.

Thus, some of the consequences of warmth and restrictiveness in parental discipline are submission, dependence, politeness, neatness, obedience (Levy), minimal aggression (Sears), maximum rule enforcement for boys (Maccoby), dependence, unfriendliness, non-creativity (Watson), and maximum compliance (Meyers). As a possible interpretation, Becker suggests that the use of threats to the love relationship (negative, love-oriented methods) may be so powerful as a control method that the development of independence is jeopardized.[1] In research on parental discipline, the treatment of love-oriented restrictiveness has occurred frequently and has yielded results that to a high degree are concurrent. As a consequence, in evaluating the potential impact of a loving and restrictive style of authority, the conclusions of the research findings are consistently and moderately negative.

In this section, research findings related to love combined with restrictiveness have been examined. The following section concerns the category of hostility-oriented restrictiveness.

iii. Hostility-Oriented Restrictiveness

In this section, the findings of the research literature related to the category of hostility-oriented

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1. Becker, op. cit., p. 177.

restrictiveness are examined. The results of studies included in Becker's review of research on parental discipline as well as research findings that are subsequent to Becker's review of parental discipline research are considered. The present category includes power-assertive techniques such as physical punishment, but also extends to yelling, shouting, forceful commands, and verbal threats. In a study of nursery school children, Sears and his associates defined punitiveness by the degree of physical pain or discomfort generated when the child acted in an aggressive or a social manner, and punitive behavior is largely defined by physical punishment. For boys, there is a positive relation between punitiveness and overt aggression in school, while girls of both high and low punitive mothers show less aggression in school than girls of moderately punitive mothers.[1] Using 30 of these same subjects a year later and the same ratings of maternal punitiveness, Hollenberg and Sperry indicate a direct relation between maternal punitiveness and aggression in doll play for both boys and girls.[2] This finding suggests that high maternal punitiveness actually produced as strong an aggressive reaction in girls as in boys, but that for some reason, its expression is inhibited in the schoolroom

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1. R. R. Sears and Others, "Some Child-Rearing Antecedents of Aggression and Dependency in Young Children," Genetic Psychological Monographs, XLVII (1953), 135-234.

2. E. Hollenberg and M. Sperry, "Some Antecedents of Aggression and Effects of Frustration in Doll Play," Personality, I (1951), 32-43.

situation. Similarly in a study of junior high school boys, Beverly Allinsmith indicates that when physical punishment is the predominant form of discipline by mothers, boys are more likely to express aggression directly and to respond to frustrations from their teachers by getting mad or talking back.[1] These findings on the effects of punitiveness (and not specifically combining the restrictive dimension) suggest that a hostile style of parental discipline, characterized especially by physical punishment, leads to the expression of open and direct aggressiveness.

On the other hand, punitiveness combined with restrictions and strict enforcement of demands contributes to consequences that appear less desirable. Baldwin indicates from his study of the nursery school behavior of children that subjects from homes low in warmth and permissiveness were lower on socially outgoing behaviors of the hostile and domineering kinds as well as the friendly kind (more socially withdrawn).[2] Further, Levin's study of adult role taking in doll play suggests that low adult role taking reflects low parental warmth and permissiveness.[3] When these results are considered in comparison with the consequences of a combination of warmth and restrictiveness (since restrictiveness is a common factor in both categories), it appears

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1. Allinsmith, B.B., "Expressive Styles: II. Directness with which Anger is Expressed," in D. R. Miller and G. E. Swanson (Eds.), Inner Conflict and Defense (New York: Holt, 1960), pp. 315-336.

2. Baldwin, op. cit.

3. Levin, op. cit.,

evident that the category of hostility-oriented restrictiveness leads to passivity and lack of self-assertion, combined with a high degree of internalized hostility.

Becker notes that a number of studies suggest that neurotic-like conflicts are generated under restrictive-hostile conditions.[1] In Sears' study, high restrictiveness-high punishment leads to maximum self-aggression (self punishment, suicidal tendencies, accident proneness) for boys.[2] Similarly, in a study by Watson, students with hostile and restrictive parents indicate more hatred and constraint in relation to parents, more rejection of teachers, poorer relations with classmates (more quarrels and more shyness), more unsatisfactory love affairs, more worry, anxiety, and guilt, more unhappiness and crying, and more dependence on parents.[3] By and large, these studies[4] suggest that the combination of hostility and restrictiveness fosters considerable resentment, with some of it being turned against the self, or more generally experienced as internalized turmoil and conflict.

Thus, hostility-oriented restrictiveness in parental discipline leads to consequences such as neurotic problems

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1. Becker, op. cit., p. 195. 2. Sears, op. cit.

3. Watson, op. cit.

4. See also M. J. Rosenthal and Others, "A Study of Mother-Child Relationships in the Emotional Disorders of Children," Genetic Psychology Monographs, LX (1959), 65-116. Similarly, M. J. Rosenthal and Others, "Father-Child Relationships and Children's Problems," AMA Archives of General Psychiatry, VII (1962), 360-73.

(clinical studies), more quarrelling and shyness with peers (Watson), socially withdrawn (Baldwin), low in adult role taking (Levin), and maximal self-aggression in boys (Sears). Becker suggests that on theoretical grounds, the hostile-restrictive condition would be expected to produce the most defensive identification or identification with the aggressor, thus indicating the many parallels between the effects of the condition with the results of the authoritarian personality studies.[1] Hostility-oriented restrictiveness has received a great deal of attention in research on parental discipline, and the findings indicate that it leads to resentment, interpersonal incompetence, and internal conflict. Thus, in evaluating the possible influences of a hostile and restrictive style of authority, there is evidence that hostility-oriented and restrictive methods have debilitating consequences on personality.

As indicated in the section on previous theory and research in Chapter I, the findings of research studies on hostility-oriented restrictiveness that have appeared since Becker's review of parental discipline tend to confirm Becker's conclusions concerning the effects of a hostile and restrictive style of parental discipline. Patterson observes that punitive restrictive homes are associated with responsiveness to disapproval. Boys responsive to parental disapproval

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1. Becker, op. cit., p. 198.

are described by parents and teachers as being inefficient in the classroom, while girls most responsive to disapproval are described as tense and angry as well as inefficient in the classroom.[1] This finding is in agreement with the findings of previous studies on parental discipline that indicate a lack of self-assertiveness, passive resentment, and interpersonal incompetence as consequences of a hostile and restrictive style of discipline.

In a study on authoritarianism related to parental discipline, Starr indicates that the strongest relationships are between children's authoritarianism and the disciplinary attitudes of the parent of the opposite sex.[2] There are similar findings in a study by Epstein and Komorita indicating that moderate punitiveness by parents is most conducive to the development of childhood ethnocentrism.[3] These findings concur with the conclusions of Becker and the findings of Baldwin, Levin and clinical research concerning the consequences for passive resentment, social alienation, and internalized turmoil and conflict of a hostile and restrictive style of parental discipline.

This section has included an examination of the research findings related to a hostile and restrictive style of authority. The category of hostility-oriented permissiveness is considered in the following section.

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1. Paterson, op. cit. 2. Starr, op. cit.
3. Epstein and Komorita, op. cit.

iv. Hostility-Oriented Permissiveness

In this section, the findings of the research literature related to the category of hostility-oriented permissiveness are examined. As in the previous sections, a number of studies included in Becker's review of research on parental discipline are considered. In a study by Symonds comparing children with dominating parents with those whose parents are submissive, children of submissive (permissive) parents are more obedient, irresponsible, disorderly in the classroom, lacking in sustained attention, lacking in regular work habits, and more forward and expressive.[1] In a similar finding, Meyers observes that parents who are both rejecting and submissive have children who are noncompliant.[2] McCord's study further supports the notion that lax discipline contributes to aggressiveness.[3] A high degree of similarity in the findings in these studies suggests that a hostile and permissive style of authority contributes to aggressive and poorly controlled behavior.

In studies on delinquency, parents of delinquents appear to reflect a lack of affectional relations with their children as well as poor disciplinary techniques. In one of

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1. P. M. Symonds, The Psychology of Parent-Child Relationships (New York: Appleton-Century, 1939).

2. Meyers, op. cit.

3. W. McCord and Others, "Familial Correlates of Aggression in Non-Delinquent Male Children," Journal of Abnormal and Social Psychology, LXII (1961), 79-93.

the earliest studies to stress the importance of parental discipline on patterns of delinquency, Healy and Bronner report a high incidence of parental neglect and lack of exercise of control (lax about discipline) among 4,000 court referred delinquents.[1] Later studies by Burt,[2] the Gluecks,[3] McCord and associates,[4] and Bandura and Walters[5] essentially show that mothers of delinquents are very likely not to attempt to exert much control over their children, place few restrictions on them, and do not enforce obedience. However, these studies show that a relatively higher incidence of overly strict discipline occurs among fathers of delinquent boys. While fathers of delinquents on the average tend to be lax in discipline, there are some who use a brutal kind of strict control. At the same time, the evidence suggests that overt aggression associated with delinquency is likely to occur in the child with one overly strict parent only if the other parent is permissive or lax about discipline. In these studies on delinquency, there is strong evidence to suggest

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1. W. Healy and A. F. Bronner, Delinquents and Criminals (New York: Macmillan, 1926).

2. C. Burt, The Young Delinquent (New York: Appleton, 1929).

3. S. Glueck and E. T. Glueck, Unraveling Juvenile Delinquency (Cambridge, Mass.: Harvard University Press, 1950).

4. W. McCord and Others, Origins of Crime (New York: Columbia University Press, 1959.

5. A Bandura and R. H. Walters, Adolescent Aggression (New York: Ronald Press, 1959).

that maximum generation of noncompliant, aggressive, and poorly controlled behavior occurs largely under lax-hostile conditions, that is where hostility is generated and no controls are demanded from the child.

Thus, hostility-oriented permissiveness in parental discipline leads to consequences such as delinquency (Gluecks, Bandura and Walters), noncompliance (Meyers), and aggressiveness and poorly controlled behavior (Symonds, McCord). Becker suggests that the counter-aggression generating properties of hostility are apparent in the hostile-permissive condition, and that aggression is expressed directly with little control.[1] Thus, in evaluating the potential influences of a hostile and permissive style of authority, there is unanimity in the findings of the research studies that hostility-oriented and permissive methods lead to consistently negative results in interpersonal relations.

In this section, research findings related to hostility combined with permissiveness have been examined. The following section includes a summary of the previous discussion concerning the dimensions of authority style in counseling related to Becker's categories of parental discipline.

v. Summary

In this section, there is a summary of Becker's

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1. Becker, op. cit., p. 198.

categories of parental discipline employed in examining in the dimensions of authority styles in counseling in the present study.

Research findings suggest that both restrictiveness and permissiveness include certain risks. Restrictiveness, while fostering well controlled socialized behavior, tends also to lead to fearful, dependent and submissive behaviors, a dulling of intellectual striving, and inhibited hostility. Permissiveness, on the other hand, while fostering outgoing sociable assertive behaviors and intellectual striving, tends also to lead to less persistence and increased aggressiveness.

The debilitating effects of parental hostility is evident in the review of research studies. It has been primarily extreme forms of hostility which have been demonstrated to have undesirable consequences. However, it is not yet clear to what degree a certain amount of openly hostile interaction between parent and child may actually facilitate the child's ability to cope with the realities of independent living in society.

In general the studies have shown that permissiveness combined with hostility maximizes aggressiveness and poorly controlled behavior, while restrictiveness combined with hostility maximizes self-aggression, social withdrawal, and signs of internal conflict. The occurrence of high rates of aggression or non-conformity have been associated with overly permissive discipline. At the same time, the generation of

hostility in children has been evidenced in the condition of a hostile expression of parental discipline. On the other hand, love-oriented techniques of discipline tend to be used by warm parents who may be controlling and restrictive or supportive and permissive. The findings for the warm-permissive condition are consistent with the recommendations of child rearing specialists concerned with maximizing socially outgoing characteristics and individuality. The child with warm-permissive parents is socialized mainly through love, good models, reasons, and a trial and error learning of how his actions have an impact on others.

A number of other terms are relevant in this conceptualization of parental discipline. Indulgence can be thought of as a combination of permissiveness, warmth and emotional involvement; over-protectiveness is a combination of restrictiveness, hostility, and emotional involvement.

Wesley Becker's conceptualization of categories of parental discipline provides the basis for a model for the analysis of the authority of pastors for this dissertation. These categories of parental discipline comprising love-oriented permissiveness, love-oriented restrictiveness, hostility-oriented restrictiveness, and hostility-oriented permissiveness respectively are considered as the operational dimensions of style of authority in the present study.

2. Nine Aspects of Background Experience and Other Relevant Factors: The Independent Variables.

Becker's model provides a basis for an examination of the possible shaping influences of certain background experiences and factors on styles of authority in counseling. Thus, the following section considers those background factors which seem most relevant to the shaping of styles of authority.

i. Early Life Parental Discipline

Previous research findings as summarized in Chapter I suggest that different types of parental discipline contribute to different effects in the development and expression of personality. While authoritarianism leads to tension and insecurity, passive withdrawal or outward hostility, and prejudice, parental warmth and support lead to creative, independent and accepting self-expression in children. Becker indicates that permissiveness combined with hostility maximizes aggressiveness and poorly controlled behavior, while restrictiveness combined with hostility maximizes self-aggression, social withdrawal and signs of internal conflict. On the other hand, the loving-permissive condition contributes to socially outgoing characteristics and individuality, while the loving-restrictive condition contributes to submission, dependence, and compliance. Thus it is evident that styles of early life parental

discipline are shaping influences on developing styles of personality expression.

The categories of love-oriented permissiveness, love-oriented restrictiveness, hostility-oriented restrictiveness, and hostility-oriented permissiveness are utilized to consider the relationship between styles of early life parental discipline and styles of authority in counseling. One would expect to find that a loving and permissive style of parental discipline is correlated with a loving and permissive style of pastoral authority, while a loving and restrictive style of early life parental discipline is correlated with a loving and restrictive style of pastoral authority. Similarly, one would infer that an authoritarian (hostile-restrictive) style of parental discipline may be correlated with an authoritarian style of pastoral authority, while a neglectful and rejecting (hostile-permissive) style of early life parental discipline may be correlated with a hostile and permissive style of pastoral authority.

ii. Parental Discipline With Own Children

Since it is evident that styles of early life parental discipline are shaping influences on developing styles of personality expression, it seems reasonable to consider contemporary parental discipline as both shaped in part by one's parental discipline experienced in early life and also as a shaping influence on one's own developing style of personality expression. Thus, the antecedent factor of style of parental discipline with one's own children is proposed

as a possible shaping influence on style of pastoral authority in counseling.[1] The categories of love-oriented permissiveness, love-oriented restrictiveness, hostility-oriented restrictiveness, and hostility-oriented permissiveness are utilized to consider the relationship between styles of parental discipline with own children and styles of authority in counseling. One would expect to find that a loving and permissive style of parental discipline is correlated with a loving and permissive style of pastoral authority, while a loving and restrictive style of parental discipline is correlated with a loving and restrictive style of pastoral authority. Similarly, one would infer that an authoritarian (hostile-restrictive) style of parental discipline may be correlated with an authoritarian style of pastoral authority, while a neglectful and rejecting (hostile-permissive) style of parental discipline may be correlated with a hostile and permissive style of pastoral authority.

iii. Denominational Affiliation

Previous research findings as summarized in Chapter I suggest that differences in denominational affiliation contribute to differences in styles of behavior. Comparison of conservative and liberal orientations reveals that

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1. It is noted that historically, the terms "pastor" and "parent" have close association in practice, with the pastor as the shepherd and father of the people and children of God. Thus, one would expect to find that the fathering role as parent and as pastor in a contemporary time setting involves a consistent authority style.

conservatism tends to be correlated with an authoritarian style of behavior. Differences in styles of personality expression by denominational affiliation are suggested in the grouping of denominations in the Ministers' Wives study, in which "Epis-Luth-Pres MWs tend to make emphases opposite to those of Bap-Evan MWs, while Dis-Meth-UCC MWs occupy more of an intermediate position."[1] For these subjects, it is probable that denominational affiliation was shaped by (at least in part) and subsequently has contributed to differences in factors such as role image, degree of evangelical emphasis, socio-economic background, and level of education.[2] Thus, it appears that differences in denominational affiliation are shaping influences on developing styles of personality expression.

Denominational groupings (Anglican-Lutheran-Presbyterian, United Church of Canada, and Baptist-Evangelical) are utilized to consider the relationship between denominational affiliation and styles of authority in counseling.[3] One would expect to find the Baptist-Evangelical denominational grouping (more conservative) correlated with more authoritarian style of authority in counseling, and the Anglican-Lutheran-Presbyterian

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1. Douglas, op. cit., p. 143.

2. See pp. 25 f.

3. These denominational groupings differ from those in the Ministers' Wives study in that Methodist and United Church of Christ denominations comprise the United Church of Canada and the Churches of Christ (Christian) in Canada affiliate with the Evangelical churches.

and United Church of Canada denominational groupings respectively correlated with styles of pastoral authority that are less authoritarian than that of the Baptist-Evangelical denominational grouping.

iv. Ministerial Education

Previous research findings as summarized in Chapter I suggest that differences in educational achievement contribute to differences in personality expression. Subjects with high education reflect equalitarianism, independence, and acceptance compared to subjects with low education who evidence a greater degree of authoritarianism. Thus, it appears that amount and type of education is a shaping influence on developing styles of personality expression.

Levels of educational achievement, bible school, college, seminary, and graduate work, are utilized to consider the relationship between educational achievement and styles of authority in counseling. One would expect to find bible school education correlated with a more authoritarian type of pastoral authority, and college, seminary, and graduate education correlated with a more loving-permissive type of pastoral authority.

v. Reading Experience

Previous research findings as summarized in Chapter I suggest that a number of antecedent factors, such as styles of parental discipline and high and low education, contribute

to one's reading experience. Further, the research findings suggest a relationship between adjustment and maladjustment in personality and amount and type of reading experience. As a result, it seems reasonable to consider the background factor of reading experience as both shaped in part by a number of antecedent factors and also as a shaping influence on developing styles of personality expression. Thus, the antecedent factor of reading experience is proposed as a possible shaping influence on styles of authority in counseling. The categories of books read and purchased in theology, biblical study, church history, homiletics, pastoral care and counseling, religious education, sociology and social ethics, biography, and fiction are utilized to consider the relationship between amount and type of reading experience and styles of authority in counseling. One would expect to find more books read and purchased correlated with a more loving and permissive type of pastoral authority, and similarly a greater proportion of books read and purchased in pastoral care and counseling correlated with a more loving and permissive type of pastoral authority. One would infer that none or few books read and purchased may be correlated with a more authoritarian type of pastoral authority, while a greater proportion of books read and purchased in theoretical and academic as distinct from practical ministery and person-centered categories may be correlated with a more authoritarian type of pastoral authority.

vi. Clinical Pastoral Education

Previous research findings as summarized in Chapter I suggest that clinical pastoral education (CPE) contributes to changes in styles of personality expression. Subjects with CPE participation evidence decreasing authoritarian attitudes and greater empathetic capacity and as well more self-understanding and increased interpersonal and pastoral skills. Thus, it appears that exposure to CPE is a shaping influence on developing styles of personality expression.

Levels of exposure to CPE, no CPE, some CPE (less than six weeks), and six weeks or more CPE, are utilized to consider the relationship between CPE and styles of authority in counseling. One would expect to find six weeks or more CPE correlated with a more loving-permissive type of pastoral authority than some CPE (less than six weeks) and no CPE.

vii. Demographic Background

Previous research findings as summarized in Chapter I suggest that differences in demographic background contribute to differences in personality expression. Some differences in personality expression appear to be evident for urban and rural residence. However the findings are not related to the same personality factors. Thus, it appears that urban and rural residence is a shaping, although indeterminate influence on developing styles of personality expression.

Categories of size of community in which pastors were reared and in which pastors now reside, under 2,500, 2,500 to

49,999, and 50,000 or over, are utilized to consider the relationship between size of community and styles of authority in counseling. One would not expect to find a correlation between categories of demographic background and types of pastoral authority.

viii. View of the Nature of Man

The view of the nature of man, in contrast to the preceding background facotrs, is unique in certain aspects. For the purposes of the present study, the concept of the view of the nature of man is utilized by the experimenter to mean an ideational set, i.e. one's cognitive orientation defines in a philosophical way one's view of the nature of man. Although such an ideational or conceptual view of the nature of man achieves a degree of permanence and universality, one's image or belief of the nature of man, as a philosophical or religious concept, is likely to shift even to a small degree as a consequence of changes in one's understanding of the nature of human nature vis a vis each significant person with whom one relates. If one considers (and it seems reasonable to do) a counseling interview as a relating episode, then it follows that a pastor's view of the nature of man would shift to some degree with each succeeding counseling experience. The immediate shaping influences of views of the nature of man on styles of authority in counseling is in contrast to the more distant shaping influences of the preceding background factors.

The categories of love-oriented permissiveness, love-oriented restrictiveness, hostility-oriented restrictiveness, and hostility-oriented permissiveness are utilized to consider the relationship between the views of the nature of man and styles of authority in counseling. One would expect to find a loving and permissive view of the nature of man correlated with a loving and permissive type of pastoral authority, and a loving and restrictive category of view of the nature of man correlated with a loving and restrictive type of pastoral authority. Similarly, one would infer that a hostile-restrictive category of view of the nature of man may be correlated with an authoritarian type of pastoral authority, while a hostile-permissive category of view of the nature of man may be correlated with a hostile-permissive type of pastoral authority.

ix. California Psychological Inventory

The California Psychological Inventory (CPI), as defined by its authors, distinguishes characteristics of personality which have a wide and pervasive applicability to human behavior, and which in addition are related to the favorable and positive aspects of personality rather than to the morbid and pathological. The CPI includes eighteen sub-scales for the identification and measurement of relevant facets of individuals from the interpersonal point of

view.[1]

Communication with Harrison Gough,[2] designer of the California Psychological Inventory (CPI) has led to his suggestion that a formula for a continuum ranging from love to hostility may be defined: Love equals Sy (Sociability) plus To (Tolerance) plus Cm (Communality) plus Fe (Femininity). Similarly a formula for accontinuum ranging from permissiveness to restrictiveness may be defined: Permissiveness equals Sa (Self-acceptance) minus Gi (Good impression) plus Ai (Achievement by independence) plus Py (Psychological mindedness) plus Fx (Flexibility). The higher the scores the more loving and more permissive the subjects. (However it is anticipated that responses to this test, as in the case of Pastoral Authority Inventory (PAI),[3] reflect reported behavior rather than observed and actual behavior of subjects.) To obtain the four types of authority style, two indices on the basis of raw scores for all subjects are computed, and each distribution of index scores then cut at its own mean. Subjects with a plus.plus rating (above mean on both) are placed in the love-permissive category, subjects with a

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1. Harrison G. Gough, Manual for the California Psychological Inventory (Palo Alto, Calif.: Consulting Psychologists Press, 1964), p. 5. An investigation of the CPI literature on familial patterns and their bearing on the adjustment of children yielded a paucity of material that was pertinent to style of authority and thus to the possibility of alternative theoretical conceptualizations.

2. See Appendix B. for a copy of the return letter from Harrison Gough.

3. See Chapter III, pp.

plus.minus rating in the love-restrictive category, subjects with a minus.minus rating in the hostility-restrictive category; and subjects with a minus.plus rating in the hostility-permissive category. It is not felt necessary to consider strength of trend by giving special consideration to very high or very low scores since the CPI is included in the PAI specifically in order to obtain supplementary measures of authority styles. Gough indicates some hesitation about the CPI being bent to conform to the system of the experimenter since any test has been constructed with its own theoretical underpinning that may or may not concur with the experimenter's theoretical system. However, these formulas on love and permissiveness defining types of authority expression are in agreement with the emphases on positive characteristics, pervasive applicability and normalcy in the CPI. Thus the formulas for love and permissiveness, it is argued, are utilized not only without basic contradiction to the nature and function of the CPI, but, on the other hand, as combinations of CPI sub-scales they incorporate clearly and concretely the rationale for this test's utility.

The categories of love-oriented permissiveness, love-oriented restrictiveness, hostility-oriented restrictiveness, and hostility-oriented permissiveness are utilized to consider the relationship between performances on the CPI sub-scales and styles of authority in counseling. One would expect to find love-permissiveness on the CPI correlated

with a loving and permissive type of pastoral authority, and love-restrictiveness on the CPI correlated with a loving and restrictive type of pastoral authority. Similarly, one would infer that hostility-restrictiveness on the CPI may be correlated with an authoritarian type of pastoral authority, while hostility-permissiveness on the CPI may be correlated with a hostile and permissive type of pastoral authority.

3. Summary

Wesley Becker's review of research on the consequences of different kinds of parental discipline has provided the basis for a model for the analysis of styles authority in pastoral counseling, with the following types of pastoral authority distinguished: love-permissiveness, love-restrictiveness, hostility-restrictiveness, and hostility-permissiveness. G. W. Allport's consideration of possible determinants of styles of personality expression have led the experimenter to hypothesize a number of background factors as shaping influences on styles of authority in pastoral counseling: early life parental discipline, parental discipline with own children, denominational affiliation, ministerial education, reading experience, clinical pastoral education, demographic background, and view of the nature of man. As a supplementary measure of authority styles, CPI sub-scales of love-hostility and permissiveness-restrictiveness are included. In the following chapter on research design, hypotheses are formulated in the null form, and the

population sample and Pastoral Authority Inventory (PAI) are described in detail.

CHAPTER III

RESEARCH DESIGN

1. Formulation of the Hypotheses

The potential impact of background factors suggested in most instances by the prior literature review to be shaping influences (the independent variables) upon styles of authority in pastoral counseling (the dependent variable) is expressed in these nine hypotheses, stated in the null form:

(1) There is no statistically significant difference between styles of parental discipline as measured by the Pastoral Authority Inventory (PAI) and styles of authority in pastoral counseling as measured by the PAI.

(2) There is no statistically significant difference between styles of early life parental discipline as measured the PAI and styles of authority in pastoral counseling as measured by the PAI.

(3) There is no statistically significant difference between assigned categories of the views of the nature of man as measured by the PAI and styles of authority in pastoral counseling as measured by the PAI.

(4) There is no statistically significant difference between

denominational affiliation as reflected by the PAI and styles of authority in pastoral counseling as measured by the PAI.

(5) There is no statistically significant difference between amount and type of education as reflected by the PAI and styles of authority in pastoral counseling as measured by the PAI.

(6) There is no statistically significant difference between amount of clinical pastoral education as reflected by the PAI and styles of authority in pastoral counseling as measured by the PAI.

(7) There is no statistically significant difference between amount and type of reading as reflected by the PAI and styles of authority in pastoral counseling as measured by the PAI.

(8) There is no statistically significant difference between demographic background as reflected by the PAI and styles of authority in pastoral counseling as measured by the PAI.

(9) There is no statistically significant difference between styles of authority as reflected by the California Psychological Inventory (CPI) and styles of authority in pastoral counseling as measured by the PAI.

One notes that the background factor of "views of the nature of man" was not selected upon the basis of the theoretical implications of the literature reviewed. Rather, it is suggested that "view of the nature of man" is an ideational set that defines in a philosophical way one's view of the nature of man. Such a conceptual view of the nature of man

involves some degree of permanence and universality and at the same time a tendency to shift as a consequence of changes in one's understanding of the nature of human nature vis a vis each significant person with whom one relates.

2. Sample

The subjects in the present study were drawn from a comprehensive list of Protestant ministers on pastoral charges and in specialized ministries in southern Alberta, Canada, maintained by the Canadian Bible Society office in Calgary. Return stamped post cards were mailed to 454 Protestant ministers (the total Bible Society list) in order to obtain cooperative responses to a request for participation in the research project. The self-selection of ministers who returned these cards (171) were allocated to one of three denominational groups, Anglican-Lutheran-Presbyterian (49), United Church of Canada (62), and Baptist-Evangelical (60), on the basis of the denominational affiliation of the congregations presently served. The same proportions were maintained for denominational affiliation in the present investigation as held for these denominational groups (Anglican-Lutheran-Presbyterian 134, United Church of Canada 107, Baptist-Evangelical 213) in the total population (454) on the Bible Society list. Subjects within each of the denominational groups were selected on the basis of their numbered cards being drawn from a random numbers table.

Thus 102 Pastoral Authority Inventory (PAI) kits were mailed - 30 to the Anglican-Lutheran-Presbyterian group, 24 to the United Church of Canada group, and 48 to the Baptist-Evangelical group. A total of 66 PAIs (19 Anglican-Lutheran-Presbyterian, 18 United Church of Canada, and 29 Baptist-Evangelical) were returned completed. In addition, 7 PAIs (2 Anglican-Lutheran-Presbyterian, 2 United Church of Canada, and 3 Baptist-Evangelical) were returned with the data incomplete and so unable to be utilized. Thus, in the present study the experimental population of 66 subjects was a random sample of pastors who were self-selected on the basis of their willingness to participate in the research investigation and who were distributed proportionately for denominational affiliation.

3. Pastoral Authority Inventory

The Pastoral Authority Inventory (PAI) mailed to the sample of ministers included a biographical form, a critical incidents sheet, a California Psychological Inventory Question Booklet and one answer sheet, together with an explanatory letter. The structure for the biographical form was taken from the "Ministerial Resources Study"[1] with many questions remaining unchanged; some multiple choice questions (parallel to Becker's categories) relating to parental discipline, views of the nature of man, and pastoral authority

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1. "Ministerial Resources Study," Indiana Study (Boston University: Church Surveys, 1959).

in counseling were added.

In the biographical form, question 27 concerning parental discipline to children (PDB) indicated four alternatives.

> I accept them as they are and if they make a mistake I am concerned to help them understand how it happened.
>
> represented Becker's love-permissive category.
>
> I give them support and care but I do not hesitate to impose restrictions when they need it
>
> represented Becker's love-restrictive category.
>
> I tend to criticize their faults and forbid activities that may lead them into trouble
>
> represented Becker's hostile-restrictive category.
>
> I often get angry at what they are doing but I usually ignore them and let them do whatever they feel like doing
>
> represented Becker's hostile-permissive category.

Question 29 concerning views of the nature of man indicated four alternatives.

> A person who can express love to God and man and enters freely into fellowship with his neighbours
>
> represented Becker's love-permissive category.
>
> A human capable of love to God and restrictive in relationship with other persons
>
> represented Becker's love-restrictive category.
>
> A creature alienated from God and controlling towards his fellowman
>
> represented Becker's hostile-restrictive category.

A being who expresses hostility in his relationships to God and relates openly to persons around him

represented Becker's hostile-permissive category.

Similarly question 30 concerning pastoral authority in counseling (PAB) indicated four alternatives.

A high degree of compassion expressed in an atmosphere of acceptance

represented Becker's love-permissive category.

Warmth and understanding with restrictions imposed as needed

represented Becker's love-restrictive category.

Anger about what has been done wrong with prohibitions to prevent a re-occurrence

represented Becker's hostile-restrictive category.

Strong disapproval within a setting of openness

represented Becker's hostile-permissive category.

The PAI was pre-tested with ten ministers in Calgary, Canada, and the data examined. Consultation with the Department of Educational Psychology, University of Calgary, led to some specific changes on the biographical form and critical incidents sheet. A question on number of weeks of clinical pastoral education was added in the biographical form. In addition, the pre-test form of the critical incidents sheet listed three incidents: a counseling situation with an adult, a counseling situation with a teenager, and a parental discipline situation with a son. Pre-testing results indicated a similarity in responses to the counseling incidents that

was different from the parental discipline incident. Consequently, the revised form of the critical incidents sheet reduced these incidents to two in number, a counseling situation with an adult (PAC) and a parental discipline situation with a son (PDC), with a parallel structure in the situations. The critical incidents were coded by three independent judges according to Becker's categories.

In the following chapter, the PAI responses of the population sample of Protestant ministers are described, the distributions of PAI responses - background factors and styles of authority in pastoral counseling - are compared, and the findings of the research study are discussed.

CHAPTER IV

ANALYSIS OF RESEARCH RESULTS

In this chapter, the PAI responses on background factors, styles of authority in counseling, and CPI categories were examined. The data provided by the PAI responses were arranged in appropriate contingency tables for analysis of distributions and the chi square test was used to assess the significance of any differences. A more elaborate type of statistical analysis did not appear necessary in these tables.

1. Questionnaire Data: Descriptive Statistics

i. Biographical Form

The frequency counts for nine questions were computed describing the sample population.

Question 12 ascertained the size of community in which the subjects were reared. The distribution of the total population sample is indicated in Table 1. 20% of the subjects reported that they were reared in open country, and more than 20% of the subjects that they were reared in a city of 100,000 or over. Less than 25% of the subjects reported that they were reared in a community with a population

between 2,500 and 49,999.

Table 1

Distribution According to Size of Community in Which Subjects Reared

N = 66

Open Country	13		
Village under 500	5	Under 2,500	27
Town 500- 999	5		
Town 1,000- 2,499	4	2,500 to 49,999	16
Town 2,500- 4,999	4		
City 5,000- 9,999	3	50,000 and over	23
City 10,000-24,999	4		
City 25,000-49,999	5		
City 50,000-99,999	9		
City 100,000-or over	14		

Similarly Question 13 ascertained the size of community in which the subjects reported that they now resided. The distribution of the total population sample is indicated in Table 2. Approximately 50% of the subjects reported that they resided in a city of 100,000 or over, while approximately 25% of the subjects reported that they resided both in communities under 2,500 and also 2,500 to 49,999.

Question 18 asked "Did you graduate from high school?" In the total population sample, 57 subjects responded affirmatively and 9 subjects responded negatively. Less than 15% of the subjects reported that they did not graduate from high school.

Table 2

Distribution According to Size of Community in which Subjects Reside

N = 66

Open Country	2		
Village under 500	4	Under 2,500	16
Town 500- 999	2		
Town 1,000- 2,499	8	2,500 to 49,999	18
Town 2,500- 4,999	10		
City 5,000- 9,999	11	50,000 or over	32
City 10,000-24,999	1		
City 25,000-49,999	6		
City 50,000-99,999	-		
City 100,000 or over	32		

Question 19 was a composite question included to elicit data regarding ministerial education. The ministerial education of the total population sample is indicated in Table 3. In the total population sample, more than 60% of the subjects reported three or more years of college education, and more than 60% of the subjects reported three or more years of seminary education. Approximately 25% of the subjects reported three or more years bible school education, and approximately 25% of the subjects reported one or more years graduate work.

The clinical pastoral education of the total population sample is indicated in Table 4. Approximately 70% of the subjects reported no clinical pastoral education, while approximately 20% of the subjects reported some but less

Table 3

Distribution According to Ministerial Education

N = 66

College	1 year	6
	2 years	4
	3 or more years	41
	Degree	41
Seminary	1 year	--
	2 years	5
	3 or more years	42
	Degree	36
Bible School	1 year	--
	2 years	--
	3 or more years	16
	Degree	2
Graduate Work	1 or more years	16
	Degree	6

Table 4

Distribution According to Clinical Pastoral Education

N = 66

No reported CPE	46
Some reported CPE - less than 6 weeks	13
6 weeks or more CPE	7

than six weeks clinical pastoral education. There have been but are at present no six or twelve week CPE programs conducted in western Canada and so all pastors who reported

participation in programs of six weeks or longer have undertaken this training in eastern Canada or in the United States. A number of one-day a week, one week or two week programs are conducted in the hospitals of the larger cities.

In Question 21, the range and extent of reading of Protestant ministers were requested through the number of books read and the numbers purchased. A number of respondents reported only approximate numbers of books read and books purchased and others suggested no estimation of numbers at all. As a result the reported data concerning the range and extent of reading by pastors are not accessible for analysis with any degree of accuracy.

In Question 27, self-report responses on the discipline of pastors as parents were elicited. The distribution of the total population sample on reported parental discipline to children is indicated in Table 5.

Table 5

Distribution According to Parental Discipline to Children: Biographical Form

N = 66

Love-Permissive (L-P)	13
Love-Restrictive (L-R)	51
Hostile-Restrictive (H-R)	2
Hostile-Permissive (H-P)	--

In the total population sample the love-restrictive category occurred nearly four times as frequently as the love-permissive category in the expression of the discipline of pastors as parents, while the hostile categories occurred rarely.

In Question 28, self-report responses on early life parental discipline were elicited. The distribution of the total population sample on parental discipline as children is indicated in Table 6.

Table 6

Distribution According to Early Life Parental Discipline

N = 66	
L-P	6
L-R	41
H-R	15
H-P	4

In the total population sample, the love categories occurred more than twice as frequently as the hostile categories and the restrictive categories more than five times as frequently as the permissive categories in the expression of the early life parental discipline of pastors.

In Question 29, self-report responses on views of the nature of man were elicited. The distribution of the total population sample on views of the nature of man is indicated

in Table 7.

Table 7

Distribution According to Views of the Nature of Man

N = 66	
L-P	28
L-R	11
H-R	22
H-P	5

In the total population sample, the love categories occurred slightly more frequently than the hostile categories while the permissive categories occurred equally as frequently as the restrictive categories according to the expression of the views of the nature of man of pastors.

In Question 30, self-report responses on pastoral authority in counseling were elicited. The distribution of the total population sample on the reported expression of authority in counseling is indicated in Table 8.

Table 8

Distribution According to Pastoral Authority in Counseling: Biographical Form

N = 66	
L-P	30
L-R	36
H-R	--
H-P	--

In the total population sample, no hostile expressions of pastoral authority in counseling were reported, and the restrictive categories occurred slightly more frequently than the permissive categories.

ii. Critical Incidents

The responses to the two critical incidents were coded by three independent judges according to the categories of love-permissiveness, love-restrictiveness, hostility-restrictiveness, and hostility-permissiveness. The three coding persons were a male elementary teacher who was a psychology major, a female teacher who was a primary specialist, and a housewife who was an education major and primary teacher. A total of 52 discrepancies out of a total 396 choices were recorded among the three coding persons, and the categories of the responses to the critical incidents in cases of discrepancy were determined by majority decision.

The first critical incident requested the respondents to describe in detail what most pastors do, what one should do, and what one would to in a counseling situation involving pastoral authority.

> Mrs. Russell, an active participant in your church, has come to you periodically for counseling concerning her "mixed marriage". On this occasion she tells you that she has decided to stop attending church. "My husband will not go and I am getting nothing out of it."

In coding the responses, consideration was given only to the responses to what one would do on the grounds that these

responses would reflect actual behavior more closely than responses to what most pastors do and what one should do.

Some typical responses to the critical incident on counseling coded in the love-permissive category were:

> Assure support, continued interest, openness for any future counseling at his request.
>
> Listen to her, support her in her decision.
>
> Try to find the time for her alone, maybe try to get to know her husband better with a view to having a greater friendship, understanding and respect for the whole family.
>
> Let her be free, assure her of personal interest and concern, offer to visit, be a friend.
>
> Meet with both husband and wife to talk over the difficulty.
>
> Recommend her to listen to her husband's reasons and possibly to try attending both churches alternately.

Some typical responses to the critical incident on counseling coded in the love-restrictive category were:

> Find out if husband is concerned and either try to see him and get his point of view or encourage Mrs. Russell to talk the matter over with him and try to come to a solution.
>
> I would question the woman on other aspects of her marital relationship. If necessary, advise them to see a family counselor.
>
> Show sympathy and understanding but be firm. Visit home and husband. Encourage her to continue attending church.
>
> Encourage her to continue church and live the Christian life before her husband. Visit the home frequently when he is there; win his confidence and then face the problem.

> Ascertain causes and try to trace back the real problem. Advise the woman to try another church and new pastoral approach.

Some typical responses to the critical incident on counseling coded in the hostile-restrictive category were:

> I would first ask her what she expects to get out of it. If she attends church without a reason then she probably should stop until she finds out why she should go. As far as her stopping because he will not go how can she expect him to believe in something she is willing to give up.

> Commend her for her service and participation in the church. Ask her if she has sought for an answer and meaning from the Word of God. Help her to understand God's love and forgiveness which will change her attitude towards the church.

The distribution of the total population sample in responses to the critical incident involving pastoral authority in counseling is indicated in Table 9.

Table 9

Distribution According to Pastoral Authority in Counseling: Critical Incident

N = 66	
L-P	25
L-R	37
H-R	4
H-P	--

In the total population sample, no hostile-permissive

expressions of pastoral authority in counseling and few hostile-restrictive expressions were reported. In the love categories, more than 40% of the responses were permissive and nearly 60% were restrictive.

The second critical incident requested the respondents to describe in detail what they would do in a parent-child situation involving discipline.

Some typical responses to the critical incident on parental discipline coded in the love-permissive category were:

> Ask him why he thinks it's a bore and how can worship be improved. Get him to understand why he feels that way and what can be done about it.
>
> Become a friend of the boy. Seek to love him as a person and talk with him as an equal. Listen to his needs and not argue with him.
>
> Sit down and listen to him. Help him express his feelings. Encourage him to relate problem and to examine his decision. I think he will help meet and solve his problem.
>
> Point out that there are some other boys going and that just about everything can be a bore. Encourage him to talk the situation over with me and try to find out just why it is boring and what we can do to make it more interesting.
>
> Have family council, discover underlying problems and try to solve these by agreement.

Some typical responses to the critical incident on parental discipline coded in the love-restrictive category were:

> At first try to talk him into going along with the rest of the family or a friend. If

this fails reach a compromise - insist on attendance say twice a month.

Tell him he has to attend and try to make him understand why he should.

Be understanding. Show him the benefits of church attendance. He has a responsibility.

Show concern. Become a companion to him. By example show to him the reality of fellowship with God and other Christians.

Find out if there are any difficulties of a particular nature which might be changed. Show willingness to understand. But state he must continue attendance.

Discuss with my son that there are some things we must do. Sometimes we must take a stand even if it is contrary to what the gang is doing. If he decides against attending church, he is separating himself from the rest of the family.

The responses to the critical incident on parental discipline coded in the hostile-restrictive category were:

We tell him that as part of our family there are some things he will do with the family. When he has left home he can do what he thinks best.

I would continue to lead the worship, and encourage my son in his enforced or endured attendance at church.

The responses to the critical incident on parental discipline coded in the hostile-permissive category were:

I would certainly not make him go by force. It would take much discussion of what church is all about. Why do I go? Why am I a full time servant of God? Because it is a bore? At this age it is very hard to make an individual do something that the gang does not do.

To find out what portion is boring, and try to make the church service more meaningful for him.

The distribution of the total population sample in responses to the critical incident involving parental discipline is indicated in Table 10.

Table 10

Distribution According to Parental Discipline to Children: Critical Incident

N = 66

L-P	13
L-R	49
H-R	2
H-P	2

In the total population sample, few hostile expressions of parental discipline to children were reported. In the love categories, approximately 20% of the responses were coded as permissive and nearly 75% of the responses as restrictive.

iii. California Psychological Inventory

The formulas for Love and Permissiveness were computed on the basis of raw scores for all subjects in the sample population with completed research questionnaires. The sum of the index scores (Sy+So+To+Cm+Fe) for Love for 66 subjects was 8,863, with a mean of 134. The sum of the index scores (Sa-Gi+Ai+Py+Fx) for Permissiveness for 66 subjects was

2,917, with a mean of 44.[1]

Subjects with a plus.plus rating (above mean on both) were placed in the love-permissive category, subjects with a plus.minus rating in the love-restrictive category, subjects with a minus.minus rating in the hostility-restrictive category, and subjects with a minus.plus rating in the hostility-permissive category. As shown in Table 11, the sample population 18 subjects were in the love-permissive category, 16 subjects in the love-restrictive category, 14 subjects in the hostility-restrictive category, and 18 subjects in the hostility-permissive category.

Table 11

Distribution According to CPI Categories

N = 66

	Permissive	Restrictive
Love	18	16
Hostility	18	14

In the total population sample, the subjects were distributed approximately equally in the love-permissive, love-restrictive, hostile-restrictive, and hostile-permissive categories.

1. The median of the total sample population for Love was 134 and the median of the total sample population for Permissiveness was 45 involving a change in quadrant designation for only 2 out of the 66 subjects.

2. Questionnaire Data: Inferential Statistics

The distributions of PAI responses were evaluated in this section by arranging the data in appropriate contingency tables. Background factors and performance on the CPI subscales were compared with reported styles of authority in pastoral counseling. A chi square test was used to assess the significance of differences that appeared.

The population sample distributed according to pastoral authority categories as reflected in the critical incident (PAC, see Table 9 above, p.89) is compared with the distribution of the sample according to pastoral authority categories as reflected in the biographical form, Question 30 (PAB, see Table 8 above, p.86) in Table 12.

Table 12

Distribution of Responses as Determined by PAC and PAB

N = 66

	L-P	L-R	H-R	H-P
PAC	25	37	4	0
PAB	30	36	0	0

The distribution of responses in Table 12 indicates that the patterns of PAC and PAB responses are very similar. Pastors' self-reports of their own expression of authority in counseling reflect love with an exclusion of hostility, and suggest

that permissiveness occurs somewhat less frequently than restrictiveness. Thus styles of pastoral authority indicate unanimity concerning love but ambivalence concerning permissiveness or restrictiveness. A chi square test was used on this data to assess the significance of differences that appeared, and the chi square value was not significant at the .05 level.

The population sample distributed according to parental discipline categories as reflected in the biographical form (PDB, see Table 5 above, p. 84) is compared with the distribution of the sample in PAB categories in Table 13.

Table 13

Distribution of Responses as Determined by PDB and PAB

N = 66

	L-P	L-R	H-R	H-P
PDB	13	51	2	0
PAB	30	36	0	0

The distribution of responses in Table 13 indicates a difference between PDB and PAB response patterns. While pastors' self-reports of their expression of discipline as parents compared with their expression of authority in counseling reflect love with an exclusion of hostility, more restrictiveness and less permissiveness occur in parental discipline

than in pastoral authority. Thus styles of parental discipline indicate close congruence on the love-hostility dimension but more restrictiveness compared with styles of pastoral authority. A chi square test was used on the data to assess the significance of differences that appeared, and the chi square value was 11.20 and so significant at the .01 level for three degrees of freedom.

The population sample distributed in early life parental discipline categories (see Table 6 above, p. 85) is compared with the distribution of the sample in PAB categories in Table 14.

Table 14

Distribution of Responses as Determined by Early Life Parental Discipline and PAB

N = 66

	L-P	L-R	H-R	H-P
Early	6	41	15	4
PAB	30	36	0	0

The distribution of responses in Table 14 indicates a difference between patterns of early life parental discipline and PAB responses. Pastors' self-reports of their experience of parental discipline in early life compared with their expression of authority in counseling suggests that hostility occurs much more frequently and love occurs considerably less

frequently, and at the same time that restrictiveness occurs considerably more frequently and permissiveness occurs much less frequently. Thus styles of early life parental discipline indicate higher hostility and higher restrictiveness compared with styles of pastoral authority. A chi square test was used on the data to assess the significance of differences that appeared, and the chi square value was 35.32 and so significant at the .001 level for three degrees of freedom.

The population sample distributed in views of the nature of man categories (see Table 7 above, p. 86) is compared with the distribution of the sample in PAB categories in Table 15.

Table 15

Distribution of Responses as Determined by Views of the Nature of Man and PAB

N = 66

	L-P	L-R	H-R	H-P
Views	28	11	22	5
PAB	30	36	0	0

The distribution of responses in Table 15 indicates a difference between views of the nature of man and PAB response patterns. Pastors' views of the nature of man compared with their self-reports of their own expression of authority

in counseling suggest that hostility occurs much more frequently and love considerably less frequently while permissiveness occurs almost equally as frequently as restrictiveness. Thus, the background factor of views of the nature of man indicates higher hostility but close congruence on the permissive-restrictive dimension compared with styles of pastoral authority. A chi square test was used to assess the significance of the differences that appeared, and the chi square value was 40.36 and so significant at the .001 level for three degrees of freedom.

The population sample distributed according to denominational affiliation (see p. 76 above) is compared on the basis of respective PAB responses in Table 16.

Table 16

Distribution of Responses as Determined by Denominational Affiliation and PAB

		N = 19	N = 18	N = 29
		Anglican-Lutheran-Presbyterian	United Church of Canada	Baptist-Evangelical
PAB	L-P	8	13	9
	L-R	11	5	20

The distribution of responses in Table 16 indicates differences in PAB response patterns for the subjects in the sample allocated according to denominational affiliation.

While the self-reports of Anglican-Lutheran-Presbyterian pastors suggest that permissiveness occurs somewhat less frequently than restrictiveness, the self-reports of United Church of Canada pastors suggest that permissiveness occurs much more frequently than restrictiveness, and those of Baptist-Evangelical pastors that permissiveness occurs much less frequently than restrictiveness. Thus, United Church of Canada pastors indicate more permissiveness on styles of pastoral authority, Baptist-Evangelical pastors indicate more restrictiveness, and Anglican-Lutheran-Presbyterian pastors indicate ambivalence concerning permissiveness-restrictiveness. A chi square test was used to assess the significance of the differences that appeared, and the chi square value was 7.73 and so significant at the .05 level for two degrees of freedom.

The population sample distributed according to amount and type of ministerial education (see Table 3, above, p. 86) is compared on the basis of respective PAB responses in Table 17. The distribution of responses in Table 17 indicates that the patterns of PAB responses are very similar for the subjects in the sample allocated according to different levels of ministerial education, with the exception of subjects who reported bible school education. While the self-reports of pastors with college, seminary and graduate work education suggest that permissiveness occurs almost equally as frequently as restrictiveness, the self-reports of pastors with bible

Table 17

Distribution of Responses as Determined by Ministerial Education and PAB

		N = 41 College	N = 42 Seminary	N = 16 Bible School	N = 16 Graduate Work
PAB	L-P	21	23	3	8
	L-R	20	19	13	8

school education suggest that permissiveness occurs much less frequently than restrictiveness. Thus, pastors with college, seminary and/or graduate work ministerial education indicate ambivalence concerning permissiveness or restrictiveness, and bible school educated pastors indicate more restrictiveness on styles of pastoral authority. A chi square test was used to assess the significance of the differences that appeared, and the chi square value was not significant at the .05 level.

The population sample distributed according to amount of exposure to clinical pastoral education (CPE, see Table 4 above, p. 83) is compared on the basis of respective PAB responses in Table 18. The distribution of responses in Table 18 indicates differences in PAB response patterns for the subjects in the sample allocated according to amount of exposure to CPE. While the self-reports of pastors with no CPE suggest that permissiveness occurs considerably less

Table 18

Distribution of Responses as Determined by CPE and PAB

		N = 46	N = 13	N = 7
		No CPE	Less than 6 weeks CPE	6 weeks or more CPE
PAB	L-P	16	7	7
	L-R	30	6	0

frequently than restrictiveness, the self-reports of pastors with less than six weeks CPE suggest that permissiveness occurs almost equally as frequently as restrictiveness, and those of pastors with six weeks or more CPE that permissiveness occurs much more frequently than restrictiveness. Thus, pastors with no CPE indicate more restrictiveness, pastors with less than six weeks CPE indicate ambivalence concerning permissiveness or restrictiveness, and pastors with six weeks or more CPE indicate more permissiveness on styles of pastoral authority in counseling. A chi square test was used to assess the significance of the differences that appeared, and the chi square value was 10.93 and so significant at the .01 level for two degrees of freedom.

The population sample distributed according to the size of communities in which pastors were reared (see Table 1 above, p. 81) is compared on the basis of respective PAB responses in Table 19.

Table 19

Distribution of Responses as Determined by Size of Community in which Subjects Reared and PAB

		N = 27	N = 16	N = 23
		Under 2,500	2,500 to 49,999	50,000 or over
PAB	L-P	11	5	14
	L-R	16	11	9

The distribution of responses in Table 19 indicates differences in PAB response patterns for the subjects in the sample allocated according to size of community in which they were reared. While the self-reports of pastors reared in communities under 2,500 and 2,500 to 49,999 suggest that permissiveness occurs considerably less frequently than restrictiveness, the self-reports of pastors reared in communities of 50,000 or over suggest that permissiveness occurs considerably more frequently than restrictiveness. Thus, pastors reared in communities under 2,500 and also 2,500 to 49,999 indicate more restrictiveness on styles of pastoral authority, and pastors reared in communities of 50,000 or over indicate more permissiveness. A chi square test was used to assess the significance of the differences that appeared, and the chi square value was not significant at the .05 level.

The population sample distributed according to the size of community in which pastors now resided (see Table 2

above, p. 82) is compared on the basis of respective PAB responses in Table 20.

Table 20

Distribution of Responses as Determined by Size of Community in which Subjects Resident and PAB

		N = 16	N = 18	N = 32
		Under 2,500	2,500 to 49,999	50,000 or over
PAB	L-P	7	7	16
	L-R	9	11	16

The distribution of responses in Table 20 indicates some differences in PAB response patterns for the subjects in the sample allocated according to size of community in which they now resided. While the self-reports of pastors resident in communities under 2,500 and 2,500 to 49,999 suggest that permissiveness occurs somewhat less frequently than restrictiveness, the self-reports of pastors resident in communities of 50,000 or over suggest that permissiveness occurs equally as frequently as restrictiveness. Thus, pastors resident in communities under 2,500 and 2,500 to 49,999 indicate more restrictiveness on styles of pastoral authority and pastors resident in communities of 50,000 or over indicate ambivalence concerning permissiveness or restrictiveness. A chi square test was used to assess the significance of the differences that appeared, and the chi square value was not

significant at the .05 level.

The population sample distributed according to California Psychological Inventory (CPI) categories (see Table 11 above, p. 93) is compared with the distribution of the sample in PAB categories in Table 21.

Table 21

Distribution of Responses as Determined by CPI and PAB

N = 66

	L-P	L-R	H-R	H-P
CPI	18	16	14	18
PAB	30	36	0	0

The distribution of responses in Table 21 indicates a difference between CPI and PAB response patterns. The categories of the CPI results compared with the reported expression of authority in counseling suggest that hostility occurs much more frequently and love considerably less frequently, while permissiveness occurs almost equally as frequently as restrictiveness. Thus, styles of authority reflected on the CPI sub-scales indicate more hostility but close congruence on the permissive-restrictive dimension compared with styles of pastoral authority. A chi square test was used to assess the significance of these differences that appeared, and the chi square value was 42.70 and so significant at the .001

level for three degrees of freedom.

3. Summary of Statistical Analysis

In this section, the statistical data reported in the previous sections of this chapter are summarized:

(1) Styles of authority in pastoral counseling reflect love with an absence of hostility, and ambivalence between permissiveness and restrictiveness.

(2) Styles of parental discipline reflect close congruence on the love-hostility dimension but greater restrictiveness compared with styles of authority in pastoral counseling.

(3) Styles of early life parental discipline reflect greater hostility and greater restrictiveness compared with styles of authority in pastoral counseling.

(4) Views of the nature of man reflect greater hostility but close congruence on the permissiveness-restrictiveness dimension compared with styles of authority in pastoral counseling.

(5) United Church of Canada pastors indicate greater permissiveness on styles of authority in pastoral counseling, Baptist-Evangelical pastors indicate greater restrictiveness, and Anglican-Lutheran-Presbyterian pastors indicate ambivalence between permissiveness and restrictiveness.

(6) Pastors with college, seminary, and/or graduate work ministerial education indicate ambivalence between permissiveness and restrictiveness, and bible school educated

pastors indicate greater restrictiveness on styles of authority in pastoral counseling.

(7) Pastors with no clinical pastoral education indicate greater restrictiveness, pastors with less than six weeks of clinical pastoral education indicate ambivalence between permissiveness and restrictiveness, and pastors with more than six weeks of clinical pastoral education indicate greater permissiveness on styles of authority in pastoral counseling.

(8) Pastors reared in communities under 2,500 and from 2,500 to 49,999 indicate greater restrictiveness, and pastors reared in communities of 50,000 or over indicate greater permissiveness on styles of authority in pastoral counseling.

(9) Pastors resident in communities under 2,500 and from 2,500 to 49,999 indicate greater restrictiveness, and pastors in communities of 50,000 or over indicate ambivalence concerning permissiveness or restrictiveness on styles of authority in pastoral counseling.

(10) Styles of authority reflected on the CPI subscales indicate greater hostility but close congruence on the permissiveness-restrictiveness dimension compared with styles of authority in pastoral counseling.

The following section includes a discussion of these findings.

4. Discussion

This section includes a discussion of the major findings of the present study related to clinical pastoral education, denominational affiliation, ministerial education, the dimension of love-hostility, early life parental discipline and contemporary parental discipline, and G. W. Allport's theory of expressive behavior.

i. Clinical Pastoral Education

As previously described, the results of the present study indicate a statistically significant relationship between the extent of clinical pastoral education and styles of authority in counseling. More specifically, pastors with the most clinical pastoral education have been shown to evidence the most loving and permissive expression of authority in counseling. The research literature summarized in Chapter I suggests that clinical pastoral education is related to decreasing authoritarianism and increased interpersonal skills. Thus, the results of the present study are congruent with these prior findings.

The continuum of permissiveness and restrictiveness (as opposed to love and hostility) turns out to be the sole viable dimension in terms of the present research design, since hostile expressions of authority in counseling as reported by pastors were totally absent in the data. However, along the permissiveness-restrictiveness continuum, pastors

with little or no clinical pastoral education evidence greater restrictiveness; pastors with the most clinical pastoral education evidence greater permissiveness. Thus, clinical education appears to exert a significant shaping influence upon the degree of control and restrictiveness that pastors express in their counseling: clinically educated pastors exercise a style of authority which tends to be more open, free, and accepting.

An important attribute of personality inimical to close and effective interpersonal relationships is the type of chronic anxiety which characterizes the so-called "authoritarian personality." This anxiety stems psychodynamically from such factors as fear of a domination by and punishment from parents, lack of self-esteem, and concern about non-acceptance by others. In this context, restrictiveness (as distinguished from hostility) may be understood as a defensive response to such chronic anxiety. The controlling person attempts to cope with his anxiety by means of a heavy reliance upon orders and rules, which tend to provide a sense of security, dependability, and permanence in the face of a subjectively threatening world.

Thus, one of the salutary effects of clinical pastoral education would be to provide a cognitive and phenomenological orientation to the value of permissiveness. In some instances at least, the emotional atmpsphere of the learning setting during such a course would further demonstrate the

meaningfulness of a permissive orientation. It would be reasonable to expect the impact of this experience to lead to such changes in pastors as a greater tolerance for human frailty (and perhaps therefore greater self-acceptance) and heightened self-insight as to one's own controlling behavior and attitudes. The outcome of such training is reflected in the lesser degree of restrictiveness evidenced by clinically trained pastors in the present study.

While in general the conclusions seem well-supported by the data of the present study, some cautions and qualifications must be considered. This study is based exclusively upon data gathered by means of self-report statements from pastoral subjects. It would be naive (despite the wide acceptance of the validity of self-report data) to fail to be aware of the possibility of measurement error introduced by experimentally relying upon an individual's perception of his own functioning. Rather, one must assume that defensive distortion plays a role in any self-evaluation. Thus, despite the fact that Atwood and Ramsden have both reported findings that involved change in self-concept during clinical pastoral education based upon the analysis of self-report data,[1] and despite the fact that their findings dovetail with those of the present study, one must remain scientifically skeptical as to the possible influence of defensive distortion.

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1. B. M. Atwood, op. cit. See also W. E. Ramsden, op. cit.

It may well be that such distortion operated to curtail to some unknown degree the veridical reporting of self-behavior by subjects in a way communal to all three studies. This by no means negates the experimental results, but suggests that while the directional trends of the data are valid and consistent, until the variance contributed by defensive distortion is better understood it is not possible uncritically to accept as accurate the specific quantitative parameters and range of such findings when based exclusively upon self-report data.

A further qualification of the present study relates to the small number of subjects (7) who out of the total N of 66 reported participation in six weeks or more clinical pastoral education. On such a small sub-sample, changes in self-concept and/or actual behavior reflected in the findings may have occurred on the basis of chance alone. While this remains unlikely, it is a possibility that cannot be entirely ignored. Closely related is the fact that there exists the possibility of biased sampling. That is, rather than greater love and permissiveness being an outcome of clinical pastoral education, such a loading in the research results may be an artifact of the organization of such educational groups--i.e. pastors may undertake such training because they are more loving and permissive in the first place, and therefore more open and flexible in terms of seeking personal growth by means of clinical training. The operation of such sampling

error would unfortunately be enhanced by the small N of 7 pastors who had received the greater degree of clinical training.

ii. Denominational Affiliation

As a second major finding, the present study indicates a statistically significant difference between styles of authority in counseling as reported by United Church of Canada pastors and styles of authority as reported by Baptist-Evangelical pastors. Specifically, the results show that United Church of Canada (less conservative)[1] pastors are less restrictive than Baptist-Evangelical (more conservative)[2]

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1. The United Church of Canada is considered by the experimenter to be liberal in its attitudes and practices on the basis of evidence such as the following: references to myths in the Bible in the new curriculum, a relaxing attitude to total abstinence as the official stance of the church to drinking, and active leadership in advocating divorce reform to allow for the termination of "hopeless" marriages where the evidence of adultery is unobtainable or repugnant.

2. The Baptist-Evangelical church grouping is considered by the experimenter to be conservative in its attitudes and practices on the basis of evidence such as the following: convictions about the veracity of the Bible, stringent rules regarding morality on such specific issues as drinking, caution and sometimes reactionary pressure with respect to legal and social reforms. Although Convention Baptist churches in Canada have participated with the United Church of Canada in the publications of hymnaries and Christian education materials, a great majority of Baptist churches including many Convention Baptist churches are conservative in their orientation.

pastors. Thus it seems clear that denominational affiliation is correlated with the degree of control that pastors exert upon their clients in counseling.[1] Once again this finding is congruent with previous research as summarized in Chapter I which has compared conservative and liberal orientations and demonstrated that conservatism is correlated with an authoritarian style of behavior. Further, this finding matches the observations and impressions of the experimenter in his role as a United Church of Canada pastor, where one is oriented to a set of principles that are less rigidly defined, while the role of Baptist-Evangelical pastors is more rigidly defined by means of prescribed rules for action.

In any event, in terms of the present study and thus on a more rigorous empirical basis, one finds confirmed the impression that denominational affiliation (at least when the extremes of liberalism and conservatism are considered) does relate to style of authority. From the point of view of experimental evidence, it remains to some degree an open question as to which is truly the antecedent factor, i.e. do pastors of a more conservative denominational affiliation have a more restrictive style of authority because of the shaping influence of their denominational affiliation, or do certain pastors enter a more conservative church because they

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1. Since hostile expressions of authority in counseling were not reported by pastors, the following discussion pertains to the dimension of permissiveness and restrictiveness.

already have a more restrictive orientation. However, it seems reasonable to make the a priori assumption in keeping with the theoretical model of the present study that denominational affiliation is a primary shaping influence on style of authority in counseling rather than the converse. This does not mean to deny (as discussed in more detail in the next section) that a pastor's authoritarian orientation may have operated as a pertinent factor in his original selection of one denomination as opposed to another, but merely argues that a much more major influence on the ultimate style of authority in counseling is the reinforcement and crystallization of attitudes that take place after the denominational choice has been made as a resultant of the atmosphere within the denominational framework itself.

iii. Ministerial Education

The results of the present study indicate a statistically significant difference between the styles of authority in counseling reported by pastors who have been to bible school and the type of authority in counseling reported by pastors who have had college and/or seminary education. As summarized in Chapter I, prior research of relevance suggests that high education is related to equalitarianism and acceptance while low education is related to authoritarianism. Similarly, the results of the present study demonstrate that pastors with bible school education (which one may

consider as "low" education) evidence more restrictive expression of authority in counseling as compared to pastors with college and/or seminary ("high") education.[1] Thus, it is clear that the amount and type of education is related to the amount of control that pastors exert over clients in counseling. In keeping with the theoretical model of the present study, the inference may be drawn that the nature of a pastor's ministerial education is a primary shaping influence on the style of authority he will later express in his role as counselor. The exact cause and effect factors of this shaping relationship remain to be explicated. One suspects, however, that bible school education is not of the same duration nor of the same quality as college and/or seminary training. Thus, the great majority of pastors with three years or more bible school education were students in non-degree granting institutions, even though nearly all had graduated from high school. Education in colleges and seminaries involves students in a process of questioning assumptions and values and fosters independent thinking, provides an appreciation for alternative points of view, and instills some capacity to assess these alternatives objectively. Bible school education, on the other hand, may be less education and more indoctrination, thus providing an

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1. Again one notes that there were no hostile expressions of authority in counseling as reported by pastors, so that the ensuing discussion pertains of necessity to the dimension of permissiveness and restrictiveness.

educational atmosphere that merely reinforces a circumscribed religious stance while teaching a number of practical leadership skills. It seems reasonable to conclude from the above that pastors exposed to the more permissive atmosphere of college and/or seminary would be less restrictive in their counseling, and pastors exposed to the more authoritarian influence of bible school would be more restrictive, and this of course is exactly what the present study demonstrates.

One should note, however, that ministerial education is probably not a pure influence on styles of authority in later counseling. First, it is likely that individuals who are more authoritarian find themselves drawn to bible school, while those who are less authoritarian lean towards college and/or seminary education. Thus, in a sense the shaping influence of ministerial education on style of authority is a second order effect, in which pre-existing dispositions towards more or less restrictiveness act as a selection factor in determining which kind of education is sought, and then the type of education undertaken acts to reinforce and crystallize the already existing set.

Secondly, it is probable that ministerial education and denominational affiliation are overlapping factors because of certain commonalities in exposure to these shaping influences. That is, bible school educated pastors all belong to the Baptist-Evangelical church grouping. Since the present study shows that bible school educated pastors

are more restrictive than college and/or seminary educated pastors, and that Baptist-Evangelical pastors are more restrictive than United Church of Canada pastors, the linkage is apparent in terms of the multiple influence that exists on a restrictive style of expression of authority, rather than either education or denomination being independent, pure factors.

iv. The Dimension of Love-Hostility

One of the most striking findings of the present study (perhaps in part because it is so unexpected) is the total absence of any significant finding in the area of hostility. Who would have been so bold as to predict that a group of indivduals--pastoral counselors or not--might prove to be free of such an ubiquitous phenomenon of human nature as hostility? Yet, the fact remains as previously described that when the existence of hostility in style of authority in counseling was tested in relationship to the postulated antecedent factors of clinical pastoral education, denominational affiliation, and ministerial education, there were significant findings on the dimension of permissiveness-restrictiveness, but the presumably covalent dimension of love-hostility was nowhere in evidence.

How may one explain such a gap in the self-designation of authority style? The answer may lie in terms of some classical psychoanalytically oriented notions of personality

functioning, and in a rather simple human factor. There is little doubt that even for the unsophisticated pastoral counselor there is at least a rudimentary ego-ideal of the counseling role that basically excludes hostile expression. It follows then that hostile impulses would occasion shame and guilt and therefore be repressed, thus precluding the conscious awareness necessary for a self-evaluation. Secondly, and closely related, even the most "honest" individual might have some resistance to admitting as "unpopular" a feeling as hostility in the context of an experimental investigation, and therefore might suppress relevant data. Thirdly, and perhaps the most pertinent factor, it is likely that the hostility of pastors as related to style of authority in counseling is part of one's total expression of personality. By definition, therefore, such hostile derivatives would not be within conscious awareness and again therefore not accessible to a self-report.

Confirmation of the interpretation of the absence of hostility is provided by findings for the California Psychological Inventory (CPI).[1] As previously described, the present study indicates a statistically significant difference between performance on the CPI and styles of

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1. Although not directly related to the present study, a contribution of this investigation which may prove of some importance to future research is the fact that the CPI data reported is the first collection of test responses gathered from an experimental population of Protestant pastors, thus providing the first normative data for this type of population.

authority in counseling as measured by the Pastoral Authority Inventory (PAI). Specifically, permissive pastors on the CPI evidence a permissive style of authority in counseling on the PAI, and restrictive pastors on the CPI evidence a restrictive style of authority in counseling on the PAI. Of direct pertinence here is the additional finding that hostility appears to a statistically significant greater degree on the CPI than on the style of authority dimension of the PAI. This difference can be explained as a function of some differences between the CPI and PAI as measuring instruments: (1) The CPI as opposed to the PAI contains many more test items relevant to hostility, and therefore in terms of traditional test construction theory should be a more reliable measure of hostility, thus accounting for the relative non-appearance of hostility as tapped by the PAI; (2) borrowing from the well-known distinction made on the Minnesota Multiphasic Personality Inventory (MMPI) between "subtle" and "obvious" items,[1] one may consider the items on the CPI which tap hostility as being considerably more "subtle" than the PAI items. This means that subjects would have had a better understanding of what the more "obvious" items on the PAI were aimed at, thus providing more of an opportunity to "judge" at both conscious and unconscious levels in their expression of hostility, and so

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1. W. Grant Dahlstrom and G. Schlager Welsh, An MMPI Handbook: A Guide to Clinical Practice and Research (Minneapolis: University of Minnesota Press, 1960).

dampening the magnitude of hostility scores on the PAI as compared to the CPI. Such an explanation is therefore congruent with the more general explanatory hypotheses as to the absence of hostility.

Similar confirmation of the interpretation of the absence of hostility is provided by findings for the views of the nature of man. The results of the present study are statistically significant between views of the nature of man on the PAI and styles of authority in counseling on the PAI. While permissiveness and restrictiveness are quite congruent when views of the nature of man are compared to style of authority, there is a statistically significant difference on the dimension of hostility when the same comparison is made - greater hostility is expressed in the context of the views of the nature of man. Such a finding is again consistent with the general explanation that has been offered. If as postulated hostility really exists but has been screened out in much of the data collected as the result of certain defensive manoevers, then it follows that the derivatives of hostility would be obscured on style of authority. By contrast, such derivatives could be allowed far more test visibility on the view of man dimension where they are more abstract, impersonal and externalized—and thus less threatening to the pastor's self-image.

The results of the present study also indicate a statistically significant difference between the styles of

early life parental discipline and styles of authority in counseling on the dimension of hostility. Specifically, a greater degree of hostility in early life parental discipline was reported on the PAI than for style of authority in counseling on the PAI. This finding dovetails with the prior explanation regarding the views of the nature of man and the more general interpretation of the absence of hostility, since one may now infer that a reporting of one's perception of the disciplinary or hostile behavior of one's parents would be less threatening and therefore less subject to defensive distortion than a self-evaluation of one's own hostile behavior in counseling. Conversely and consistent with this entire discussion is the absence of hostility in the reported expression by pastors of parental discipline to their own children on the PAI, where once again the expression of one's own hostility is less manifest than the hostility of one's parents or the hostility in one's view of the nature of man.

v. Early Life Parental Discipline and Contemporary Parental Discipline as Related to Restrictiveness

As previously described, the results of the present study indicate a statistically significant difference between the early life parental discipline reported by pastors on the PAI and their styles of authority in counseling reported on the PAI (a greater degree of restrictiveness is expressed in early life parental discipline than in pastoral authority), and there is a statistically significant difference between

parental discipline to one's own children as reported on the PAI and styles of authority in counseling as reported on the PAI (again a greater degree of restrictiveness is expressed in parental discipline than in pastoral authority). Thus, restrictiveness is less manifest in counseling than in the pattern of either early life discipline (from one's parents) or contemporary discipline (to one's children). The research literature summarized in Chapter I suggests that a more restrictive style of discipline in early life leads to restrictiveness as a pervasive style in one's behavior while less restrictiveness in early life leads to more flexibility and openness in one's style of behavior. The findings in the present study agree with this literature by showing more restrictiveness in early life to be concurrent with more restrictiveness in contemporary parental discipline. However, the present study also shows a lesser degree of restrictiveness in style of authority in counseling, which if one hypothesizes the pervasiveness of restrictiveness as a parameter that would follow through to style of authority, then there is a discontinuity between the degree of restrictiveness expressed in style of parental discipline and in style of pastoral authority. Such a reduction in the degree of restrictiveness in counseling may be explained as a combination of factors such as exposure to clinical training, more impersonality expressed by the pastor in the counseling situation, and additionally a number of factors

of role definition that can be collectively considered as differences between parent and pastoral counselor.

vi. Implications of the Findings for G. W. Allport's Theory of Expressive Behavior

The shaping influences of certain background experiences and factors, as previously described, on styles of authority in counseling confirm G. W. Allport's suggestion of a number of determinants that appear to contribute to one's style of personality expression.[1] Cultural tradition and regional convention, he indicates, provide a kind of basic ground for the expressive component. Similarly, the findings in the present study show specifically that denominational affiliation and ministerial education are shaping influences on the styles of authority in pastoral counseling. While special training, Allport feels, is properly regarded as a special case of a coping determinant along with conditions of physical environment, he believes that special training to some extent directly fashions personality and therefore becomes incorporated into the expressive phase.[2] In the present study, the findings for clinical pastoral education indicate the effectiveness of such special training in facilitating change in one's style of personality expression. Thus, while G. W. Allport's theory of expressive behavior has served as a theoretical basis for the research

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1. Allport, Pattern and Growth in Personality, p. 466.
2. Ibid., pp. 468-69.

plan of this study, the findings in the present investigation provide confirmation as well as further specification of some factors that he suggests as possible determinants of expressive behavior. In the following chapter, case studies are included to illustrate in the concrete everyday profiles of pastors some activity patterns as well as the factors that have been shown in the present study to be related to styles of authority in pastoral counseling.

CHAPTER V

ILLUSTRATIVE CASE STUDIES

This chapter includes a description and examination of patterns of personality and activities that occurred frequently among the pastors who were the subjects of this research study. These personality and activity patterns are described in case studies in order to illustrate these patterns in the backgrounds and everyday lives of pastors. However, the case studies are presented as pure type profiles with the result that characteristics of personality and activity patterns do not necessarily reflect those of particular subjects included in the population sample, but rather portray ideal types in terms of commonalities in the research data. In order to illustrate concretely such typical styles of behavior, autobiographical material will be included whenever possible.

Pure type profiles were determined on the basis of a number of criterion items. These items were selected as best representing factors of background and experiences related to one style of pastoral authority as opposed to another style. The following criterion items were selected: pastoral authority in counseling reported on Question 30 in

the biographical form (PAB), pastoral authority in counseling reported on the critical incident (PAC), parental discipline reported on Question 27 in the biographical form (PDB), parental discipline reported on the critical incident (PDC), views of the nature of man reported on Question 29 in the biographical form, early life parental discipline reported on Question 28 in the biographical form, results on the California Psychological Inventory (CPI), amount and type of education reported on Question 19 in the biographical form, and amount of clinical pastoral education reported in Question 19 in the biographical form (CPE). The selection of these criterion items, and specification of the specific response pattern associated with a particular type of involvement, were based on both theoretical and empirical grounds.[1]

1. Rev. Ernest Johns: The Warm Supportive Type

There were thirty subjects who reported that they expressed a loving and permissive style of authority in counseling with their parishioners. However attention will be focused here on seven pure-type respondents. These pastors reported that they were loving and permissive in counseling (30-1, PAB and also L-P rating, PAC), and either loving and permissive in parental discipline to their own children (27-1, PDB or L-P rating, PDC) or loving and

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1. Douglas, op. cit., p. 214 for a precedent for this procedure.

restrictive in parental discipline (27-2, PDB and also L-R rating, PDC). They also reported loving and permissive scores on the California Psychological Inventory (CPI). In addition these pastors reported six weeks or more clinical pastoral education (19-5, CPE), and/or three years or more college education and also three years or more seminary education.

In his background, Rev. Ernest Johns was born in the western provinces of Canada, and raised in one of the large urban centres. His parents also were born in Canada, and his father was a semi-professional person. He had one brother and one sister. At the present time, Rev. Ernest Johns is forty-four and his wife is three years younger. They have been married sixteen years, and have three children. His wife graduated from high school, and attended college but did not graduate. She worked before marriage, but has not worked since and is not working now. As for his own education, he graduated from high school, attended three years in a college in western Canada obtaining a B.A. degree, and subsequently completed an additional three years seminary education also in western Canada, obtaining a B.D. degree. There was no time lapse between college and seminary. He has participated in one six weeks' clinical pastoral education course in the United States, and in western Canada has helped to organize several one day a week supervision sessions in pastoral care in local hospitals and clinics. He reports that his present

reading includes theology, Biblical study, social ethics, biography and fiction, but the strongest emphasis in his reading is in the area of pastoral care and counseling.

Rev. Ernest Johns is a minister of the United Church of Canada, the denomination in which he was reared. He has served on four pastorates during his fifteen years as a minister and is presently serving one congregation with about 400 members, in a large urban community in Alberta. Rev. Johns reports a work week that extends to more than sixty hours, with pastoral calling, administration, study, and counseling absorbing nearly two-thirds of his work schedule. He indicates that the areas in which he does his best work are personal, administration, community work, interdenominational activities, private devotions and study. The areas he finds most rewarding are interdenominational activities and administration. The areas where he would like to give more time are administration, interdenominational activities, personal, and community work. Similarly, the areas he personally likes best are administration, community work, and interdenominational activities. Unexpectedly, pastoral calling and counseling are not reported as areas where he does his best work, that he finds most rewarding, where he would like to give more time, or that he personally likes best.

He reports that he usually expresses pastoral authority in counseling with his parishioners with "a high degree of

compassion expressed in an atmosphere of acceptance," that is, a loving and permissive style of authority. In response to the critical incident, "Mrs. Russell, an active participant in your church, has come to you periodically for counseling concerning her 'mixed marriage'. On this occasion she tells you that she has decided to stop attending church. "My husband will not go and I am getting nothing out of it," he reports that he would "tell her 'I am sorry that you are getting nothing out of it. Perhaps it would be wise to stay home with your husband for awhile. You may feel differently after a time and may wish to find a new kind of involvement in the church life. I'll be calling on you in about three months and will discuss this again.'" Similarly his view of the nature of man is loving and permissive," a person who can express love to God and man and enters freely into fellowship with his neighbours."

Rev. Ernest Johns indicates that he is loving and restrictive in discipline to his own children in reporting that, "I give them support and care but I do not hesitate to impose restrictions when they need it." In response to the critical incident, "Your 10 year old son tells you that he has decided against attending church, 'None of the guys go and it is all a bore,'" he reports that he would "talk it out fully with him. Let him know that I understand his feelings, for I had them myself. I would insist kindly but firmly that he accepts the minimum Christian discipline for

the present, as his feelings may change as mine did as he learns to enjoy and appreciate the value of a Christian education. The emphasis would be on moral encouragement rather than on an ultimatum." Similarly he indicates that his early life parental discipline was loving and restrictive.

Rev. Ernest Johns describes the primary purpose of the church as reconciliation of man with God and man with man, and he feels that ministers are consecrated men serving to the best of their ability. He suggests that the most significant change he would make, if he were starting over in the ministry as more training in the social sciences and counseling. The most difficult or discouraging aspect of his ministry he describes as the out-worn structures of the church and the indifference of nominal Christians, while the most rewarding aspect of his ministry has been "sharing in warm relationships with persons who have found fulfillment and joy through Christianity." The secret of an effective ministry he observes is "concern for persons, through treating people as persons, accepting them as they are together with a concern for their growth."

Rev. Ernest Johns is a person who has integrated within his role as a pastor, his attitudes and behavior patterns into a coherent system. As a pastor he expresses thoroughly and consistently a loving and permissive style of authority. His concern for persons pervades his total pastoral functioning, from counseling relationships to wider

community and interdenominational involvements. His warm and supportive response to people reflects his basic trust and a conviction of the capacity in persons to be warm and supportive. However, his attitudes and behavior in his personal life as a parent are characterized as loving and restrictive. Thus, he lives in a compartmentalized world in which as a pastor he is both loving and permissive, while as a parent he is loving but restrictive especially to his children. Within his public role and professional relationships he has developed a consistently warm and supportive performance and image. However, in his home and among his family where he can be himself without pretence and where he lives among everyday demands and irritations, openness, patience and trust tend to take second place to more controlling patterns. Rev. Ernest Johns lives within and moves between two worlds--that of the pastor and professional person with warm and supportive style of authority, and that of the family head and parent with a more restrictive style of expression.

2. Rev. Peter Adams: The Caring Controlling Type

There were thirty-six subjects who reported that they expressed a loving and restrictive style of authority in counseling with their parishioners. Attention will be focused on ten pure-type respondents. These pastors reported that they were loving and restrictive in counseling (30-2,

PAB and also L-R rating, PAC), and loving and restrictive in parental discipline to their own children (27-2, PDB or L-R rating, PDC). They also reported loving and restrictive early life parental discipline (28-2), and loving and restrictive views of the nature of man (29-2) or loving and restrictive CPI scores. In addition these pastors reported no clinical pastoral education (19-5, CPE), three or more years Bible school education and Baptist-Evangelical denominational affiliation.

Rev. Peter Adams represents this caring and controlling pattern as a pure type. For Mr. Adams, to be loving and restrictive in counseling is consistent with the style of parental discipline he both experienced as a child and expresses to his own children, and also with the redeeming task, as he sees it, of the church and its ministry. As both a pastor and person he has a deep and sincere concern for individuals; at the same time he is restrictive and controlling, with a tendency to be paternalistic and demanding. His view of the nature of man reflects a belief that people are unacceptable as they are.

Rev. Mr. Adams was born in the western provinces of Canada, and raised on a farm. His parents were immigrants from continental Europe. He was raised in a family with three brothers and one sister. Mr. Adams is now thirty-five and his wife is the same age. They were married thirteen years ago and have four children. Both he and his wife

graduated from high school, and attended and graduated from bible college. She worked before and since marriage as a teacher, but is not working now.

Mr. Adams has served on three pastorates during his eight years as a minister. He is presently minister of one congregation with a membership under 200 in a large urban centre in Alberta, within the Baptist-Evangelical denominational affiliation in which he was raised. Rev. Adams indicates that his present reading is concentrated in theology, biblical study, and fiction with some attention to homiletics and pastoral care and counseling.

Rev. Peter Adams reports a work week that comprises more than sixty hours, with study, pastoral calling, personal and devotions involving more than half of his time. He indicates that the areas in which he does his best work and which he finds most rewarding are community work, interdenominational activities, and personal. Similarly, the areas where he would like to give more time are interdenominational activities, personal and community work, and the areas he personally likes best are community work, interdenominational activities, personal, and administration. Like Mr. Johns, pastoral calling absorbs a considerable amount of his time but is not reported as an area where he does his best work, that he finds most rewarding, where he would like to give more time, or that he personally likes best.

Mr. Adams indicates that he is loving and restrictive in discipline to his own children in reporting that, "I give them support and care but I do not hesitate to impose restrictions when they need it." His response to the critical incident concerning a ten year old son who rebels against attending church is that he would "tell him he should be in church and explain to him the reasons. Counsel with him and find out the real reason behind his decision." Similarly he indicates that his early life parental discipline was loving and restrictive. However, his view of the nature of man is hostile and restrictive, "a creature alienated from God and controlling towards his fellowman."

He reports that he usually expresses pastoral authority in counseling with his parishioners "through warmth and understanding with restrictions imposed as needed," that is, a loving and restrictive type of authority. His response to the critical incident concerning a counselee who is a parishioner and reports her decision to stop attending church is that he would "encourage her to continue church and live the Christian life before her husband. Visit the home frequently when he is there. Win his confidence and then face the problem."

Rev. Peter Adams describes the primary purpose of the Church as evangelism, "reaching out with the gospel to the unreached." He feels that while ministers are consecrated men serving to the best of their ability, they are spiritually

shallow and uncertain as to the purpose of the Church and their ministry. The most significant change he would make, if he were starting over again in the ministry is more education, and more time for personal devotions. The most difficult or discouraging aspect of his ministry has been the lack of response and commitment in persons, "getting individuals to serve the Lord." The most rewarding aspect of his ministry has been "seeing individuals grow in grace and the knowledge of Jesus Christ." The secret of an effective ministry he believes is total dependence on God and a personal relationship with God through Bible reading and prayer.

In summary Rev. Peter Adams exemplifies in his life a performance that features repeatedly caring and controlling attitudes and behavior. As a child, a parent, and a pastor, a loving and restrictive type of authority is described. His deep and passionate concern for the lives of people is beyond question. However, he finds intolerable the hostile as well as restrictive qualities that to him are evident in the lives of most people. While his theological language reflects the evangelistic approach of his church and ministry, his task as a participant in God's redemptive process gives him the aspect of one who does things to people to bring about change.

There are a number of areas of similarity as well as points of contrast between Rev. Ernest Johns, the warm

supportive type, and Rev. Peter Adams, the caring controlling type. In background, the former was raised in an urban setting with parents who also were born in Canada while the latter was raised on a farm, the son of immigrants from Europe. Both are married to wives who are about the same age as themselves, and have been married between ten and twenty years with three and four children respectively. Although both wives have worked neither is working for income at present.

The amount and type of education differs considerably for the two types of pastors. While Mr. Johns achieved a B.A. and B.D. through successful completion of three years college and also three years seminary, Mr. Adams graduated from a three years' bible school program but achieved no academic degrees. Similarly the wife of the former attended college while the latter's wife graduated from bible school. The emphasis in their reading is different with the focus of the former on pastoral care and counseling while the latter concentrates on theology and biblical study. In terms of clinical pastoral education the former reported one program of clinical pastoral education of six weeks' duration while the latter indicated no clinical pastoral education experience.

Rev. Ernest Johns was raised and is serving as a minister in the United Church of Canada, and Rev. Peter Adams was raised and is serving as a minister in a church within the Baptist-Evangelical denominational affiliation. Their

work week is similar in duration and content, more than sixty hours reported with pastoral calling and study involving most of that time. However, for both types of pastors pastoral calling is not the area in which they do their best work or that they personally like best, nor is it an activity which they find most rewarding or to which they would like to give more time. While both indicate that ministers are consecrated, Mr. Adams has a feeling that many ministers are spiritually shallow and uncertain. They are similar in the changes they would undertake if they were starting over again in a desire for more education. Specifically Mr. Johns indicates more training in the social sciences and counseling, while Mr. Adams adds a need for more time spent in personal devotions. A lack of enthusiasm and indifference in persons is most discouraging for each type of pastor, while relationships with persons who are discovering new life through Christianity continues to be most rewarding.

However, Mr. Johns and Mr. Adams view the purpose of the church and the secret of an effective ministry in different ways. While the former sees the purpose of the church in terms of reconciliation and the resolution of conflict, man with God and man with man, the latter sees a task that is both evangelical and more clearly redemptive, reaching out with the gospel to the unreached to bring change to the lives of persons. Similarly while concern for people is the secret of an effective ministry for the former, dependence on God is

the vital key to the latter.

The comments of the two types of pastors on the nature of the church and the secret of an effective ministry seem consistent with their style of authority in pastoral counseling and their views of the nature of man. Mr. Johns is loving and permissive in the expression of authority he reports in counseling and also in his view of the nature of man. In contrast Mr. Adams is loving and restrictive in the style of pastoral authority reported in his counseling and hostile and restrictive in his view of the nature of man. Thus Mr. Adams continues to experience in people an urgent necessity for radical change leading to a style of counseling that is caring but manipulative. On the other hand Mr. Johns is more accepting of people as they are and so develops a style of counseling and a rationale for ministry in the church that is sharing and supportive and so less manipulative and change-oriented.

Finally, there is a difference between the two types of pastors in the consistency in style of authority reported between parental and pastoral roles. Both as a parent and as a pastor Rev. Peter Adams demonstrates a caring and controlling style of authority. There is a congruence between these roles with a similarity in the styles of parental and pastoral authority. On the other hand, there is a discrepancy between parental and pastoral behavior in the life of Rev. Ernest Johns. While there is a loving and permissive style of

pastoral authority reported, he is loving but restrictive as a parent. Thus Mr. Johns reports a style of authority that is one way at home in private as a parent and that is another way, less controlling, in public as a pastor and as a professional. His style of authority varies between more and less restrictive behavior with parental and pastoral roles. While Mr. Adams' life style is continuous, a caring and controlling style of authority, Mr. Johns' is a compartmentalized style of personality expression that varies with his parental and pastoral roles.

CHAPTER VI

SUMMARY AND CONCLUSIONS

1. Summary

The present study has undertaken to explore the relationship between antecedent experience and the later styles of authority of ministers in their counseling. From a study of theoretical approaches that have been used to describe some determinants of authority, G. W. Allport's theory of expressive behavior, with his emphasis on possible determinants of styles of personality expression, was selected to serve as a theoretical basis for this research study.

A recent and thorough review of research on the consequences of different kinds of parental discipline has led Wesley Becker to distinguish four types of parental discipline: love-permissiveness, love-restrictiveness, hostility-restrictiveness, and hostility-permissiveness. These categories have provided the basis for a model for the analysis of styles of authority of pastors in counseling.

An experimental population for the present study was drawn from Protestant pastors in southern Alberta, Canada, who were self-selected according to favorable responses to

a request by the experimenter for participation in the research study, and then chosen in a random procedure with the proportional distributions maintained among the denominational affiliations. The subjects were requested to complete and return an objective self-report inventory (Pastoral Authority Inventory-PAI), designed by the experimenter. Subjects were assigned to one or the other of the categories based upon their responses to the PAI in terms of styles of pastoral authority expressed in counseling. Similarly, each pastor was evaluated based upon his responses to the PAI in terms of the following background factors: style of parental discipline to which he reports he was exposed, style of parental discipline exercised with his own children, denominational affiliation, level of educational achievement, amount of participation in clinical pastoral education, size of community in which he was reared and in which he now resides, view of the nature of man, and amount and type of reading experience. The California Psychological Inventory (CPI) was administered as a supplementary measure of authority styles and each subject was allocated to a category on the basis of sub-scale scores on love-hostility and permissiveness-restrictiveness. Differences between styles of authority and background factors were evaluated as was the difference between authority styles and the CPI, and a chi square test was used to assess the statistical significance of these differences.

Illustrative profiles describing personality and activity patterns frequently found among the subjects in the present study were portrayed. These case studies were presented as ideal types in terms of commonalities indicated in the research data: Rev. Ernest Johns, the warm supportive type and Rev. Peter Adams, the caring controlling type. In these profiles, differences in styles of authority in pastoral counseling were reflected in other areas such as type of reading and theological convictions about the nature of man, the ministry, and the church. While Rev. Mr. Adams, the caring controlling type, was consistent in style of parental and pastoral authority, Rev. Mr. Johns, the warm supportive type, indicated a style of authority that was more controlling as a parent than as a pastor.

2. Major Findings

In this section, there is a presentation of the major findings of the present study. First, pastors with the most clinical pastoral education described themselves as the least hostile and restrictive in their expression of authority in counseling. Previous research findings have indicated that subjects with clinical pastoral education evidenced decreasing authoritarian attitudes and greater empathetic capacity as well as more self-understanding and increased interpersonal and pastoral skills. Thus, these findings for clinical pastoral education in the present study were congruent with the results of previous

investigation, and did not confirm null hypothesis six as indicated in Chapter III (see p. 74). Consequently, it is concluded that amount of clinical pastoral education was a meaningful factor influencing styles of authority in pastoral counseling.

Second, United Church of Canada pastors described themselves as less restrictive in their styles of authority in counseling than Baptist - Evangelical pastors. Previous research findings have indicated that conservative orientations were correlated with authoritarianism to a greater degree than liberal orientations. Thus, these findings for United Church of Canada (less conservative) and Baptist - Evangelical (more conservative) denominational affiliations were congruent with results of previous investigations, and did not confirm null hypothesis four as indicated in Chapter III (see pp. 73-74). Consequently, it is concluded that denominational affiliation was a meaningful factor in influencing styles of authority in pastoral counseling.

Third, ministers with bible school education described themselves as more restrictive in their expression of authority in pastoral counseling than ministers with college and/or seminary education. Previous research findings related to levels of education have indicated that subjects with high education evidenced equalitarianism and acceptance, and subjects with low education evidenced behavior that was characterized by a greater degree of authoritarianism.

Thus, these findings for bible school (low) education and college and/or seminary (high) education were congruent with the results of previous investigations, and did not confirm null hypothesis five as indicated in Chapter III (see p. 74). Consequently, amount and type of ministerial education was a meaningful factor influencing styles of authority in pastoral counseling.

Fourth, pastors' self-reports reflected a lesser degree of restrictiveness in their styles of authority in counseling than in early life discipline (from one's parents) or contemporary discipline (to one's children). Previous research findings concerning the effects of different types of parental discipline on personality development have revealed that authoritarianism led to tension and insecurity, passive withdrawal or outward hostility, and prejudice, and that parental warmth and support contributed to creativity, independence, and acceptance of self and others. Further, Wesley Becker has indicated that permissiveness combined with hostility maximized aggressiveness and poorly controlled behavior, while restrictiveness combined with hostility maximized self-aggression, social withdrawal, and signs of internal conflict; on the other hand, permissiveness combined with love contributed to socially outgoing characteristics and individuality, while restrictiveness combined with love contributed to submission, dependence, and compliance. Thus, the findings in the present study were consistent with the research literature by showing

more restrictiveness in early life to be concurrent with more restrictiveness in contemporary parental discipline. However, there was clearly a discontinuity between the degree of restrictiveness reported in styles of parental discipline and in styles of authority in pastoral counseling. These results did not confirm null hypotheses two and one respectively as indicated in Chapter III (see p. 73). Consequently, no evidence was found of an influential relationship between styles of parental discipline and styles of authority in pastoral counseling.

Fifth, pastors reported a total absence of hostility in their styles of authority in counseling. A similar absence of hostility was reported in the styles of contemporary parental discipline. However, a greater degree of hostility was expressed in the context of the views of the nature of man and in early life parental discipline. Similarly, a greater degree of hostility appeared on the California Psychological Inventory subscales of love-hostility and permissiveness-restrictiveness than in the styles of authority in pastoral counseling. Thus, findings for hostility were lacking on self-report measures, in particular, on styles of authority in counseling, while findings for hostility were evident on measures not reflecting one's own behavior.

Sixth, views of the nature of man (see null hypothesis three, p. 73), demographic background (see null hypothesis eight, p. 74) and amount and type of reading (see null

hypothesis seven, p. 74) were examined and were not found to be meaningful as factors influencing styles of authority in pastoral counseling in the context of the present study.

3. Implications

Implications of the major findings of the present study are indicated in this section. On the basis of the research results of this investigation, the findings for clinical pastoral education appear to have practical implications for the nature of theological education. Clinical pastoral education is seldom treated as central to the core curriculum, but rather as an adjunct (albeit an important one) to the training of professional ministry. Thus, the length and intensity of such training may vary considerably, with a tendency to be somewhat "skimpy." Often, clinical pastoral education programs are reserved for the summer months, or are given merely one-half day or one full day a week for one term. Or, in Canada, for example, there are six weeks' and twelve weeks' programs, but these are optional rather than required. By contrast, the present study buttresses an argument for greater emphasis upon such education, since it demonstrates that clinical pastoral education fosters permissiveness - and therefore, greater counseling effectiveness. Similarly, the amount of clinical pastoral education that is effective, as reflected in the styles of authority reported by pastors.

with no, little, and six weeks' or more clinical pastoral education, appears to be no less than six weeks' duration. This further reinforces the argument in favor of intensification of clinical pastoral education.

The importance of close and competent supervision of pastoral counselors in a working setting, as well as duration of training, also appears to deserve careful scrutiny on the basis of the present study. With close supervision, pastors have greater opportunity to learn to function in a way that effectively utilizes their own personalities as their primary resource in the counseling situation. In such a competently and closely supervised work-training experience, pastors receive detailed feedback concerning the manner in which they relate to their clients, including the styles of authority which they manifest. Such observations about the pastor's counseling behavior from the supervisor again leads to heightened self-awareness and thus further diminution of methods of relating that are restrictive and hurtful to the counselee. The results of the present study confirm the general notion that the supervisory process is an important constructive influence, and indicates more specifically a shifting of the expressive style of authority that is loving and permissive and therefore more therapeutically beneficial.

Some implications of the findings for denominational

affiliation and ministerial education are considered. It seems likely that an individual's authoritarian orientation may have operated as a pertinent factor in his original selection of one denomination as opposed to another. Similarly, individuals who are more authoritarian may find themselves drawn to bible school education, while those who are less authoritarian may be attracted to college and/or seminary education. As a result, both the denominational choice and the type of education undertaken may act to reinforce and crystallize pre-existing dispositions towards more or less restrictiveness. Thus, these factors of denominational affiliation and ministerial education appear to operate as second order effects in influencing ultimate styles of authority in counseling. At the same time, however, it seems probable, because of certain commonalities in exposure to these shaping influences in the present study, that denominational affiliation and ministerial education are overlapping factors. In the present investigation, bible school educated pastors all belonged to the Baptist - Evangelical denominational affiliation. Thus, a multiple influence appears to exist, rather than education or denomination considered as independent, pure factors, related to restrictive styles of authority in pastoral counseling.

Some implications for early life and contemporary discipline as related to styles of authority in counseling in the present study are considered. The discontinuity

between the degree of restrictiveness expressed in styles of parental discipline and in styles of pastoral authority has been explained in the present study as a combination of factors such as exposure to clinical pastoral education, more impersonality expressed by the counselor in the counseling situation, and additionally, a number of factors of role definition that can be collectively considered as differences between parent and pastoral counselor. Thus, on the basis of such factors, it seems evident that the styles of early life parental discipline (from one's parents) and contemporary parental discipline (to one's children) may be more restrictive, and so exert an apparent lack of influence on less restrictive styles of authority in pastoral counseling.

The findings in the present study for the absence of hostility in the styles of authority in counseling have implications for the nature of pastoral counseling education. While pastors were defensive about their own hostility on self-report measures, hostility was reflected on factors not involving self-image, such as views of the nature of man and styles of early life parental discipline, and so less threatening. Similarly, a greater degree of hostility on the California Psychological Inventory was attributed in this instance to the greater frequency of subtle items that enabled the California Psychological Inventory to tap hostility. It seems reasonable to assume that counseling practices which do not integrate the counselor's self-awareness of hostility and its derivatives will be less

constructive than when such expressions are within awareness and thus can be dealt with in a professional manner as may be appropriate. The apparent absence of such self-awareness in the pastoral counselors investigated in the present study notably reinforces the previous conclusions of this experimenter as to the importance of intensive clinical training and close supervision, and specifically documents an area in which such supervision is critical. A further inference derived from these findings for the absence of hostility suggests that self-awareness concerning hostility is not easily effectively dealt with by the pastoral counselor on his own, as witnessed by the apparent lack of such insight as reported in the evidence of the present study. As a consequence, relevant "feedback" from a supervisor as a method of pastoral counseling education becomes mandatory, and such an educational experience is facilitated in an optimum way in the form of close work-training supervision.

Finally, the findings in the present study have implications for the theoretical understanding of the expressive style of personality. These findings confirmed and further specified a number of factors suggested by G. W. Allport as possible determinants of styles of personality expression. Thus, the results of this study appear to make a contribution to the theory concerning expressive style of personality, providing in particular a clarification of factors, such as extent of clinical pastoral education, denominational affiliation, and amount and type of ministerial education,

that may influence the development of one personality style as opposed to another.

In the following section, there is a consideration of some limitations in the present study.

4. Limitations

While in general the major findings and implications seem well supported by the data of the present study, some limitations must be considered. This investigation has been based exclusively upon data gathered by means of self-report statements from pastoral subjects. It would be naive (despite the wide acceptance of the validity of self-report data) to fail to be aware of the possibility of measurement error introduced by experimentally relying upon an individual's perception of his own functioning. Rather, it is reasonable to assume that defensive distortion plays a role in any self-evaluation. Thus, one remains scientifically skeptical as to the possible influence of defensive distortion. It may well be that such distortion operates to curtail to some unknown degree the veridical reporting of self-behavior by subjects. This by no means negates the experimental results, but suggests that while the directional trends of the data are valid and consistent, until the variance contributed by defense distortion is better understood it is not possible uncritically to accept the specific quantitative parameters and range of such findings when based exclusively upon self-report data.

A further limitation in the present study relates to

the size of the sample (66), and so by inference to the small numbers of subjects who were included in sub-samples in the investigation. In such small sub-samples, changes in self-concept and/or actual behavior reflected in the findings may have occurred on the basis of chance alone. While this remains unlikely, it is a possibility that cannot be entirely ignored. Closely related is the fact that there exists the possibility of biased sampling. Rather than greater love and permissiveness being an outcome of a particular antecedent factor, for example clinical pastoral education, such a loading of the research results may be an artifact of the organization of such organizational groups. Consequently, pastors may undertake clinical training because they are more open and flexible in terms of seeking personal growth by means of such an educational experience. The operation of such sampling error would unfortunately be enhanced by the small numbers of subjects who were included as members of such sub-samples in the present investigation.

5. Suggestions for Further Research

To the extent that the present study establishes linkages between certain shaping influences and styles of authority in counseling (and notwithstanding the fact that the limitations of the present study need consideration in any replication), there seem sufficient valid data to serve as a basis for further study in which a third aspect would be considered as well, the relationship between styles of

authority in counseling and counseling effectiveness. The present study has demonstrated the shaping influences for more or less hostile and more or less restrictive styles of counseling. Yet, the question remains as to which of these styles may be conducive to effective counseling. Although one assumes on the basis of theoretical knowledge that the less restrictive, less hostile counselor is more effective, it seems reasonable to demonstrate empirically which style of authority is more valid. Thus, further research should involve a more elaborate study, tracing the developmental sequence from shaping antecedent factors to styles of pastoral authority on pastoral counseling effectiveness.

APPENDIX A

Return Postcards Mailed to 454 Protestant Ministers

September 1, 1966

Dear Sir:

This is a request for your participation in a research project in pastoral care and counselling. The goal of the research is to discover some of the ways in which pastors express their authority.

Your personal anonymity in the data of the project is guaranteed. However, I will be able to provide individual results to you on request.

I hope that you will decide to participate in this research. Detach the card and send it back by return mail. A questionnaire kit will be mailed to you.

Thanking you,

Rev. Lawrence A. Beech

I am interested in participating in the research project _____

Name _____

Address _____

Rev. L. A. Beach
The Pastoral Institute
131 - 7th Ave. West
Calgary, Alberta

Dear Sir:

Recently you indicated on a return postcard your interest in participating in a research project to discuss some of the ways in which pastors express their authority.

You will find enclosed in the research kit a biographical form, a critical incidents sheet, and a California Personality Inventory question booklet with one answer sheet. You are requested to complete these materials and return them in the enclosed stamped envelope as soon as possible.

Your personal anonymity in the data of the project is guaranteed. However individual results will be provided on your request.

I sincerely appreciate your participation in this research project.

Thanking you,

Rev. Lawrence A. Beech

P.S. If you decide <u>not</u> to participate in this research project, you are asked to return the materials immediately in the enclosed stamped envelope.

BIOGRAPHICAL FORM

1. Name _____

2. Address _____

3. Place of Birth _____

4. Father's Occupation _____

5. Father's Country of Birth _____

   Mother's Country of Birth _____

6. Number of Brothers _____ Sisters _____

7. Date of Marriage _____

8. Number of Children _____ Ages ___,___,___,___,___
   Sex ___,___,___,___,___

9. Your Age (Circle)

1	20-24
2	25-29
3	30-34
4	35-39
5	40-44
6	45-49
7	50-54
8	55-59
9	60-64
10	65 or over

10. Wife's Age (Circle)

1	20-24
2	25-29
3	30-34
4	35-39
5	40-44
6	45-49
7	50-54
8	55-59
9	60-64
10	65 or over

11. Marital Status (Circle)

1 Married
2 Single
3 Widowed
4 Separated
5 Divorced
6 _____Number of Marriages

Size of Community in which you	12. were reared (circle number)	13. now reside (circle number)
Open	1	1
Village under 500	2	2
Town 500 - 999	3	3
Town 1,000 - 2,499	4	4
Town 2,500 - 4,999	5	5
City 5,000 - 9,999	6	6
City 10,000 - 24,999	7	7
City 25,000 - 49,999	8	8
City 50,000 - 99,999	9	9
City 100,000 or over	10	10

14. The denomination or faith group you are serving now as a Minister _____

_____

15. Total number of:

(circle)	Adult members number	number of churches presently serving (circle number)
1	under 200	1 2 3 4 5 6
2	200 - 399	
3	400 - 699	
4	700 or more	

16. Number of pastorates served throughout your ministry:

_____

How many years have you served as a minister?_____

17. In what denomination or faith group were you reared?

_____

18. Did you graduate from high school? (check) 1._____Yes

2. _____No.

19. Education after high school:

1. College (Name)_____ Number of years
   Degree _____ attended ____Year_____

2. Seminary(Name)_____ Number of years
   Degree _____ attended_____Year_____

20. Did your wife:
   1. Graduate from high school ____yes____no _____
   2. Attend college ____yes____no number of
   3. Graduate from college _____yes____no years attended
      Degree_____Year_____
   4. Other_____

What was your wife's paid employment (if any)?
   1. Before marriage_____
   2. Since marriage _____

Is your wife involved in paid employment now? (check)
   1. _____yes 2. _____no

21. Please classify your reading as shown below giving the number of books read and purchased in each field in the past year:

1. Theology	____Read	____Purchased
2. Biblical Study	____Read	____Purchased
3. Church History	____Read	____Purchased
4. Homiletics	____Read	____Purchased
5. Pastoral Care and Counselling	____Read	____Purchased
6. Religious Education	____Read	____Purchased
7. Sociology and Social Ethics	____Read	____Purchased
8. Biography	____Read	____Purchased
9. Fiction	____Read	____Purchased
10. Other (indicate)_____		
_____	____Read	____Purchased

Use of Time -- and Self-evaluation

In No. 22, indicate (for an average week) how many hours you devote to each category. In No. 23, rank yourself from 1 through 9, thus 1 would indicate your best area, and 9 would indicate your poorest. In No. 24, indicate by ranking 1 through 9 which areas are most rewarding. Follow the same ranking procedure in 25; and in 26, rank them according to your personal likes and dislikes.

	22. Hours Per Week	23. Area Where I Do My Best Work	24. Area I Find Most Rewarding	25. Areas Where I Would Like To Give More Time	26. Areas I, Personally Like Best
1. Pastoral Calling					
2. Counselling					
3. Administration					
4. Study					
5. Priestly Functions (Preaching, Worship, etc.)					
6. Community Activities					
7. Private Devotions					
8. Interdenominational Activities					
9. Personal					
TOTAL					

27. Describe your discipline as usually expressed to <u>your</u> children: (Circle only <u>ONE</u> number)

1. "I accept them as they are and if they make a mistake I am concerned to help them understand how it happened."

2. "I give them support and care but I do not hesitate to impose restrictions when they need it."

3. "I tend to criticize their faults and forbid activities that may lead them into trouble."

4. "I often get angry at what they are doing but I usually ignore them - and let them do whatever they feel like doing."

5. Other (describe) _____

28. Place an (X) beside only ONE number that describes the discipline usually expressed by your parents to yourself during your early life.

29. My view of the nature of man is: (circle only ONE number)

1. a person who can express love to God and man and enters freely into fellowship with his neighbours.
2. a human capable of love to God and restrictive in relationships with other persons.
3. a creature alienated from God and controlling towards his fellowman.
4. a being who expresses hostility in his relationships to God and relates openly to persons around him.
5. other (describe)_____

30. Describe the way in which you usually express pastoral authority in counselling with your parishioners. (circle only ONE number)

1. a high degree of compassion expressed in an atmosphere of acceptance.

2. warmth and understanding with restrictions imposed as needed.

3. anger about what has been done wrong with prohibitions to prevent a re-occurrence.

4. strong disapproval within a setting of openness.

5. other (describe) _____

31. Ministers are: (you may wish to circle more than one response)

1. deeply troubled because they are not sure what they believe.

2. uncertain as to the purpose of the Church and their ministry.

3. frustrated because of the difficult role they must play.

4. spiritually shallow because there is no time for spiritual life.

5. consecrated men serving to the best of their ability.

6. other(describe)_____

32. Describe in one sentence each of the following:

1. The primary purpose of the Church_____

_____

_____

2. The most significant change you would make, if you were starting over in the ministry

_____

_____

_____

3. The most difficult or discouraging aspect of your ministry

_____

_____

_____

4. The most rewarding aspect of your ministry_____

_____

_____

5. The secret of an effective ministry_____

_____

_____

Critical Incidents

1. Mrs. Russell, an active participant in your church, has come to you periodically for counseling concerning her "mixed marriage". On this occasion she tells you that she has decided to stop attending church. "My husband will not go and I am getting nothing out of it."

   Describe in detail,

   What most pastors do:

   What you should do:

   What you would do:

2. Your 10-year old son tells you that he has decided against attending church. "None of the guys go and it is all a bore."

   Describe in detail,

   What most pastors do:

   What you should do:

   What you would do:

APPENDIX B

Copy of Return Letter from Harrison G. Gough

UNIVERSITY OF CALIFORNIA

May 18, 1966

Rev. Lawrence A. Beech
Institute of Pastoral Care and Counselling
131 - 7th Avenue, S.W.
Calgary, Alberta
Canada

Dear Rev. Beech:

From your letter I gather that you are thinking of a two-dimensional system, with axes of love vs. hostility and permissiveness vs. restrictiveness; the four quadrants of this interactional system would define the four types of parental control you discuss.

In my opinion it is a moot point whether any test can simply be "bent" so as to conform to such a system; after all, any test worth publishing has its own theoretical basis which may or may not accord with this one. I would also be highly dubious of the validity (external, not pure internal test-centered so-called "validity") of any test for identifying parents who behave in precisely the typological ways you describe. It is one thing to find parents who talk about controls in a certain way, but quite another to identify parents who behave in the way one has hypothesized. So, with any test (CPI, PARI, or anything else) you are taking a bit of a chance.

From a completely arm-chair standpoint (i.e. "Theoretical" perspective), I think the best bets for a CPI equation to define a continuum ranging from love to hostility would be something like this: Love = Sy + So + To + Cm +Fe. The

higher the total, the more "loving" the parent in his dealing with his child. Care would have to be taken in computing this index for males and females, as Fe scores will be higher for females (if raw scores are used); hence, it would be better to use standard scores. To define in an apriori way an index for restrictiveness vs. permissiveness I would propose this for consideration: Permissiveness = Sa - Gi + Ai + Py + Fx. Again, the higher the score on the index the more "permissive" the parent in dealing with his children. To get your four types, compute the two indices for all subjects, then cut each distribution of index-scores at its own mean. A parent with a +.+ rating (above mean on both) would be in the love-permissive quadrant; above average on the first index and below the mean on the second would put a parent in the love-restrictive category--and so on for the other two.

You might also wish to consider "strength" of each trend, by giving more weight for very high or very low scores. These statistical niceties can be worked out on the spot, if you desire to take account of them.

I would urge you, at this point, to familiarize yourself with the recent literature on the CPI and the relationship of scales of the Inventory to familial patterns and their bearing on the adjustment of children. You might find theoretical conceptualizations just as attractive as those of Becker, and more attuned to the interpersonal folk variables assessed by the CPI. One paper is by Florence Aller (University of Idaho) in the Family Life Coordinator; another report (Ph.D. thesis) is by Leslie H. Mitchell, School Psychologist, Oakland Public Schools, Oakland, California (a note to Dr. Mitchell would bring a summary of this thesis).

A full bibliography of recent studies may be found in the 1964 revised manual for the CPI (published by the Consulting Psychologists Press, 577 College Avenue, Palo Alto, California, USA). Another paper of some importance is called "Patterns of Social Maturity on the CPI," and was just published in the Journal of Abnormal Psychology. I would strongly urge you to read this article.

I hope the above provides the kind of response and comment you sought. I am somewhat delayed in answering, as I am spending the year in Rome, Italy, where your letter just reached me.

Sincerely,

"Harrison G. Gough"

HGG:jw

APPENDIX C

Complete List of Responses to Critical Incidents

I Responses to Critical Incident on Pastoral Authority.

1. Responses Coded in the Love-Permissive Category.

Assure support, continued interest, openness for any future counseling at her request.

Try to find out real reason for what is bothering her. Wouldn't accept her statement at face value, but rather as being part of the growth in the counseling process. Endeavor to make her own faith more vital. Perhaps she should attend her husband's church to see if this becomes more meaningful.

Tell her "I am sorry that you are getting nothing out of it. Perhaps it would be wise to stay home with your husband for awhile. You may feel differently after a time and may wish to find a new kind of involvement in the church life. I'll be calling on you in about 3 months and will discuss this again."

Speak with both husband and wife if at all possible to see if her statement is really a means of saying "I am afraid our marriage is undergoing serious problems. Church is one means of separation and real divisiveness in our marriage."

I would tell her that whether she came to church or not, I would support her and her husband. My kindness, concern and love for them would continue. I would take advantage of every natural opportunity to show my concern for them.

Accept her statement then reflect it back to her with the belief that she may possibly be saying something else.

Listen to her, support her in her decision.

Try and see both husband and wife, really become acquainted with the situation to the best of my ability.

First reaction would be defensive, but hope could go deeper and support her in an atmosphere where she could express her feelings as to the real reason for her attitude.

Try to find the time for her alone, maybe try to get to know her husband better with a view to having a greater friendship, understanding and respect for the whole family.

Show concern for her as a member of my congregation. Express willingness to help at any time. I would try to keep in touch with her in the weeks following.

Try to find out why the wife gets nothing from church and try to help her. I feel perhaps her marriage would be better simply because they have eliminated a source of contention by her staying home with her husband.

Must be her own decision, her attendance and participation is much appreciated. Encourage her to re-evaluate her situation. Give her liberty to change as she feels is best in her own situation.

Discuss with her until satisfied that this solution is 'right' for them. Accept her decision. Tell her "You will always be welcome here, and you have our best wishes."

Encourage her and assist her in encouraging her husband to attend also. In any case do not give them up. Visit the home, befriend them, let them feel the warmth of genuine Christian concern and fellowship even if they do not go to church.

Let her be free, assure her of personal interest and concern, and offer to visit and be a friend.

If the woman was not a member I would counsel her to go back to her denomination, and not to concern herself with her husband's objections. If she was a member I would counsel her to examine motive for church going. If it is simply to get her husband to go, obviously her motives are wrong. Perhaps then some time would be spent on the reasons for attending church.

Show her you are more interested in her needs than what she can do for the church. Leave her free to continue counseling even if not attending church. Assure her of prayer support and attention to her marital problems between interviews. Would refer her to a marriage counselor where her husband is willing to go also.

Find out why she has come to such a decision and perhaps she may be right. On the other hand this may be a last stand. I would try to take this approach.

Encourage her to stay home awhile with her husband.

Meet with both husband and wife to talk over the difficulty. Recommend her to listen to her husband's reasons and possibly to try attending both churches alternately.

Listen carefully in attempt to get to root causes of these feelings--especially how husband's attitude relates to her present 'feelings'. Encourage her to continue participation in church, perhaps suggesting that she limit church activity for the time being to take 'pressure off'.

Try to talk this over with Mr. Russell and then the two of them together. Perhaps they should worship somewhere else. The objection to worship may only be a symptom of something deeper.

I would try and arrange to meet with Mr. Russell and also his clergyman. I would hope that together we might be able to help both Mr. and Mrs. Russell.

Arrange to speak to both husband and wife. Explain how to get something out of worship and suggest that our relationship to God is very important and that you are anxious to help in any way possible. Let Mrs. Russell feel free to do what she feels she should do.

2. Responses Coded in the Love-Restrictive Category.

Understand the reasons behind her decision. Get to know her husband. Allow her to follow through her own decision, with the suggestion that after a period of being away she return fresh.

Perhaps agree with her idea as a temporary experiment. Get to know the husband and try to build a relationship.

Try to get at the 'reasons' on the affect level for her decision. Underlying difficulties would likely be already evident. She may be telling me she's not getting what she wants from me as a counselor. Transference may be strong.

Try to show her that to quit church is no answer. Try to arrange a visit with her husband through your concern for his wife who is active in your church and try to demonstrate to him how and why the church is important to his wife.

I would speak to the woman first and then if possible with both parties. I would indicate concern and visit her regardless of her decisions. I would advise her to remain with the church but perhaps play a less active role. I'd also advise that she not pressure her husband. I would visit the husband's minister.

Find out if husband is concerned and either try to see him and get his point of view or encourage Mrs. Russell to talk the matter over with him and try to come to a solution.

Ask her to endeavor to maintain regular worship. Not to antagonize husband but not to back down. To pray for him and seek to have him accompany her when he will. Always leave the door open.

Find out why she is getting nothing out of church. Why her husband won't go. Could they both find a healthy compromise in a church of a different denomination - if so encourage them to go but would probably encourage them to come to my church if possible.

I would encourage her to look carefully at the whole matter and see the broader implication of stopping regular attendance and encourage her to continue.

I would question the woman on other aspects of her marital relationships. If necessary, advise them to see a family counselor.

Would not take their decision as 'their final solution' would accept it as a 'temporary' decision on their part. Would investigate whether or not their 'mixed' marriage' is the cause of other problems, disagreements, disunity in their marriage. Would attempt to make whatever marital adjustments are needed. 'Church attending' will naturally come when they are properly adjusted.

Begin listing the reasons why she 'gets nothing out of it', Ask the husband about his attitudes. Encourage study of both positions. Develop relationships with other couples who can make them feel 'at home'.

Find out why she gets nothing out of church. Try to get her to see that the tension into which she placed herself by marriage cannot be easily resolved by quitting. God in favor of her husband. She can serve both best by continuing her worship but it should not be done as if she were turning her back on her husband in favoring God. Take time to work with her. Try to push her back to church.

Encourage her to come to church, to find out why she is not getting anything out of church. I would enquire into the possibility of arranging a meeting together with her husband in which we could talk about this matter together.

I would encourage her to press on with continued attendance. I would help her to get more from God that she might be a more fit Christian to deal with the matter. She needs to put her trust more in God and His benefits, rather than in man. Be compassionate.

Endeavor to find out why she is getting nothing out of it. Encourage friends to give her more fellowship and attention. Strive to build a friendship with Mr. Russell. Encourage Mrs. Russell to continue church.

I would encourage her to continue attending church. If her husband objects to church participation, I would ask her to cut down. I would challenge her statement 'I'm getting nothing out of it'. If she is generally dissatisfied with the church and is using her husband as an excuse, I would suggest another church.

Try to show sympathy and understanding. Hope to get her to see the basic difficulty and overcome it. Try to talk her out of her decision.

Visit this home when wife alone, and when both present. Seek to persuade wife of danger of spiritual isolation. Seek to get husband to attend.

Show sympathy and understanding but be firm. Visit home and husband. Encourage her to continue attending church.

Persuade wife to continue church even without husband. Insist on further counseling of husband alone and then counsel them together.

Encourage her to continue church and live the Christian life before her husband. Visit the home frequently when he is there. Win his confidence and then face the problem.

Tell her that to stop going to church will not help as a Christian. She has a duty to attend some church, even her husband's church. Her own attitude may be repelling her husband rather than drawing him to church.

Ask what she expects to get out of it. Enquire into joint attendance in her opinion. Look into benefit of individual carrying something home from worship.

Listen and reflect and try to understand her reasons for wanting to leave the church.

I would direct them to Jesus Christ as the head of the church, not just a denomination. I should convince both that we don't have to belong to a church but we have to believe.

Encourage her to search her heart to see if she is hiding sin in her life to keep her from being blessed. Encourage her to continue to attend.

Encourage her to attend and become more actively engaged in church life. If she is unhappy to the extent that her mind is made up to discontinue church attendance she could be encouraged to look elsewhere for a more pleasant church association.

Start with a question "What do you want out of it?" Let them explain and listen. Then go to the scriptures. Explain that the Lord expects us to walk 'uprightly' in order to withhold no good thing.

Encourage the woman to attend church and at the same time be very friendly with her husband. Build bridges of friendship and get both of them to participate in some outing or only church sponsored function which is not held in the church.

Seek to encourage her to continue church attendance. Get her to come to a personal knowledge of Christ as Savior and encourage her to never lose her faith in Him.

Ascertain causes and try to trace back the real problem. Advise the woman to try another church and new pastoral approach.

Reinforce the positive things she has found in her marriage and her life. Try to get her to attend a study group instead of Sunday service.

Work with the husband. Also assume that there are other things wrong with the marriage than being 'mixed'. Suggest that she attend his church or both begin with a new congregation and denomination.

Find out what she looks for in going to church. Why doesn't she find it? Listen. Find out if she is sincere or not. Whether she is covering up. Help her to see the positive side and build upon it.

Seek deeper understanding. Is it true 'She gets nothing out of it?' Would attending his church help? Seek more meaningful pastoral relationship. Help her face herself and situation.

Help her explore her feelings regarding her marriage in general and needs in particular and deal with them responsibly. The lack of worthwhileness in worship may be a symptom of her whole difficulty in the marital relation.

3. Responses Coded in the Hostile-restrictive Category.

I would first ask her what she expects to get out of it. If she attends church without a reason then she probably should stop until she finds out why she should go. As far as her stopping because he will not go how can she expect him to believe in something she is willing to give up.

Since attending church is not the problem, I should focus on an attempt to get at the real problem. This woman is putting some pressure on the pastor to help. Find out what help is needed. Find ways to encourage her to keep attending.

Commend her for her service and participation in the church. Ask her if she has sought for an answer and meaning from the Word of God. Help her to understand God's love and forgiveness which will change her attitude towards the church.

Impress God's claim on her and him. It is not merciful to let her go to hell together with her husband. Both need to be confronted with the disastrous results of rejecting God's love. Yet both have to feel the love of God and his forgiveness and reception of them if they will obey Him.

II Responses to Critical Incident on Parental Discipline.

1. Responses Coded in the Love-Permissive Category.

Let the boy air his problem. Take care to honestly meet honest criticism with regard to boring program and make some allowance for the varying age difference within the church program. A good opportunity for both to deal with this very real problem of children of the parsonage.

Ask him why he thinks it's a bore and how can worship be improved. Get him to understand why he feels that way and what can be done about it.

Try to be a kind and understanding Dad my boy needed. I would become more interested in his 'interests' and seek to maintain and improve rapport. I may even allow him to stay at home from church for a Sunday.

Accept it and endeavor to find out why. Then if he gives a reasonable answer, abide by it.

Have a serious session with the 10 year old. Try to discover his likes and dislikes. It may be that he has a point. Does he understand the sermon? I would try harder to bring messages of challenge.

Become a friend of the boy. Seek to love him as a person and talk with him as an equal. Listen to his needs and not argue the point.

Sit down and listen to him. Help him express his feelings. Encourage him to relate the problem and to examine his decision. I think he will with help meet and solve his problem.

Endeavor to come to some understanding by discussing the matter so the child realizes you are a loving and concerned father offering his guidance and more mature wisdom and discretion. I would also analyze my own ministry if my son thought it a bore.

Don't cut him off. Let him go on freely without any criticism. He might tell you something useful about how the guys feel and why. As he goes on he may of his own good will see your position and the values you treasure. You would have to make up your own mind finally as to what is best for him and be firm if necessary.

Point out that there are some other boys going and that just about everything can be a bore. Encourage him to talk the situation over with me and try to find out just why it is boring and what we can do to make it more interesting.

Have family council, discover underlying problems and try to solve these by agreement.

Befriend the boy. Try to reason with the boy to show him that it would be a wrong move. Take the bore out of the service if it is there.

Sit down with him and hear him out. Is it or isn't it a bore? If so, why? Get his suggestions as to how things might be improved. Assure him that changes that can be made will be made. Try to discuss why it is necessary 'to go along with the guys'.

2. Responses Coded in the Love-Restrictive Category.

I might suggest or say that until a certain age that in our family we attended church as a matter of custom.

At first try to talk him into going along with the rest of the family or a friend. If this fails reach a compromise - insist on attendance twice a month.

Talk it over with the boy and then see if he sees himself as a part of the family. He should be led to understand that family relationships and responsibilities are on a concern and sharing basis and need to be clarified, and if not then created.

I'd react at first with a sense of failure and inadequacy. Then I might try a listing of reasons for and against church attendance - making my convictions clear but trying to let him arrive at his own decision about it. But I'd sure want him to agree with me.

Insist that he go, not because he is the minister's son, but because he is part of a family to whom church is important. We have always tried to make our

children realize that church is as much a regular part of life as is attendance at day school.

I would not simply lay down a rule and say This Is What You Are Going To Do. To bring him along to the point where he says that he will come, so that this becomes a personal decision. I let my ten year old son make the decision, but this is done in the context of the family.

Talk it out fully with him. Let him know that I understand his feelings, for I had them myself. I would insist kindly but firmly that he accepts the minimum Christian discipline for the present, as his feelings may change as mine did as he learns to enjoy and appreciate the value of a Christian education. The emphasis would be on moral encouragement rather than on an ultimatum.

Determine whether the program for his age group is faulty and if so seek to rectify it. Insist that he continue in the church. Have an 'open house' at all times for any of my children's friends and hope to impress upon them the joy and happiness in being a part of the church.

We never have judged what we do, by what everyone else does so he will continue to go. We'll talk about going to church and what it means.

Pray about it. Speak to S.S. teacher, cub or scout leader. Find out who is attending his age. Come with him.

Tell him he has to attend and try to make him understand why he should.

I would make it that as long as he is my son, there are certain things I expect him to do and attending church would be one of them.

Get the boys together and discuss the problem. Tell him that as a parent you are responsible for his training and until he has made confession of his faith or has become 18 years he will have to attend.

Tell my son about the home-life of the other boys and their reasons for making such a statement. Tell him he doesn't have to do what 'the others are doing'. Tell the value of the church to cultivate the habit of worship.

Think hard and long about how church fills needs for youth; get a group together and talk about it; see the parents - get their views; encourage study on youth level as to value of church place of worship in life; re-direct his interests.

Discuss matter sympathetically. Ask for and if possible follow suggestions to make service more interesting. But there would never be any question about it. He would have to attend. However helping him to understand and appreciate worship is vital.

Ask my son why he and his friends do not want to attend and what could be done to make the service less boring. Meet with the fathers and face the situation constructively.

Be understanding. Show him the benefits of church attendance. He has a responsibility.

Expect the boy to attend. Confidence and understanding of a boy's whims together with expectations will change the course.

Find the reasons for disinterest. Possibly a change of teachers is needed and a new emphasis in class. Compare boys who attend and boys who do not attend Sunday School and church.

Investigate to see if others are saying, Church is a bore - have a discussion at a regular meeting, regarding improving the atmosphere and making church life more interesting. I would make him continue church and try to improve the atmosphere so that he will want to attend.

Discuss the matter thoroughly with my son. Seek advice and help from others. Make it a definite matter of prayer.

Seek to find out why he finds church a bore. Then persuade him of the value of worship and spiritual training. Tell him as long as he is being maintained by me he will have to attend.

Gain his confidence and respect. Whatever he does he will influence the lives of others - good or bad - show him love and understanding.

Work on a hobby with my son. Be his friend and confidant. He is now free to make his own decision.

Dad will speak to the boys and if they do not change he may no longer keep their friendship.

Tell him he should be in church and explain to him the reasons. Counsel with him and find out the real reason behind his decision.

Show concern. Become a companion to him. By example show to him the reality of fellowship with God and other Christians.

Insist that we attend as a family. Trace back to real underlying causes and help to remedy if possible.

Make him go by forcing him, cajoling him and bribing him. Too young to make up his own mind.

It may be true 'more of the guys go' but of course some do. Perhaps it is boring but what is being taught is good. You're only 10 years old and you cannot tell what is good for you or not good for you. We feel you need this - just as I do. Life is not simply getting all the good and avoiding all the unpleasant - so let's go to church together.

Find out why he feels this way - maybe he doesn't feel a part of the home. Face him with his responsibilities.

Encourage, talk it up, try not to push, but would likely push anyway.

Probably give fairly firm directive about attendance. Talk it over with him, help him to understand better what is involved. Examine myself to see where I have failed in making my faith attractive and check S.S. teacher and see what's putting him off. Look critically at him to see what need he is really trying to express.

Through sympathetic listening and understanding try to uncover root causes of feelings and help him understand why he feels this way. I wouldn't insist that he continue, giving positive reasons for attending church.

Be firm but seek to develop bright and interesting services as well as relevant so that he will get something for coming.

Try to maintain the thought that I am his father first and his pastor second. Ask who the 'guys' are. Try to determine how long it has 'all been a bore'. Seek

to maintain realization that he can bring his problems to me as his father at any time.

Find out if there are any difficulties of a particular nature which might be changed. Show willingness to understand. But state he must continue attendance.

Try and get him to see that he must do some things with the family. But there are some decisions that you can make on your own.

Through friendly talk, I should try to convince him.

Tell him why I expect him to attend and take him to church.

Encourage the boy to consider the values of regular church attendance and active participation.

Tell him it takes a pro to follow the Lord. Need to take up own cross daily and follow him. Need to be 'strong with the Lord' in order not to be weak and useless.

I would try to reach the boy on a level where he shows interest in some activity such as church camp or games. Many times the minister must find other boys to interest his boy.

I would give my son a choice that as long as he lived under my roof he be in church or Sunday School at least once a week.

Discuss with my son that there are some things we must do. Sometimes we must take a stand even if it is contrary to what the gang is doing. If he decides against attending church, he is separating himself from the rest of the family.

Listen, learn, examine, emphasize 'crowd complex' insufficient for life.

Talk with him about his feelings. Let him stay home once in awhile, but talk to him about what he has missed and show him that church attendance is necessary for him.

Try to help him understand the pressures on him from those his own age. Help him to become a leader of the gang. Be a friend rather than an adviser.

Understand with what 'guys' he is associating and why. Discover if you are really a 'bore'. See if your family is not at fault in providing a healthy religious climate, or the school he attends.

3. Responses Coded in the Hostile-Restrictive Category.

We tell him that as part of our family there are some things he will do with the family. When he has left home he can do what he thinks best.

I would continue to lead the worship, and encourage my son in his enforced or endured attendance at church.

4. Responses Coded in the Hostile-Permissive Category.

I would certainly not make him go by force. It would take much discussion of what church is all about. Why do I go? Why am I a full time servant of God? Because it is a bore? At this age it is very hard to make an individual do something that the gang does not do.

To find out what portion is boring, and try to make the church service more meaningful for him.

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From 1964 to 1967 he was a Pastoral Counselor with The Pastoral Institute in Calgary, Alberta. During 1967-1968, he was an Assistant Professor of Psychology on the staff of the Psychological Services Centre, University of Windsor, Windsor, Ontario. At the present time, he is Director of Counseling Services at Glendon College, York University, Toronto, Ontario, Canada.